English Translations of

Majmoo’al-Fatawa of Permanent Committee for Scholarly Research and *ifta*’ of K.S.A

Second Collection

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In the Name of Allah, The Most Merciful, The Most Gracious

Book of Salah

Obligation to perform Salah and making up Salah

The second question of Fatwa no. 19348

Q 2: Some people say that the Five Obligatory Daily Prayers were originally fifty in number but the Prophet (peace be upon him) asked Allah (Exalted be He) to decrease them as this was the advice of prophet Musa (Moses, peace be upon him). As the number was thus decreased to five; was the reward for the remaining forty five Salah omitted? On the other hand, some other people are of the opinion that the number of Salah was initially five but the reward of each one is multiplied by ten and thus a person receives the reward of fifty Salah on a daily basis. They support their view by Allah's saying: ﴾No change can there be in the Words of Allâh.﴿ .

A: A person receives the reward of fifty Salah for the Five Obligatory Daily Prayers they perform because every good deed is multiplied by ten. All praise be to Allah Alone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15870

Q 1: What is the meaning of the Prophet's saying "under Allah's protection" in his Hadith: ("He who observes the morning prayer (in congregation) will be under Allah's protection until the evening") **Kindly give us the answer. May Allah reward you with the best!**

(Part No. 5; Page No. 8)

A: This phrase means that whoever performs Fajr (Dawn) Prayer in congregation, Allah will save and protect him against any evil or harm. May Allah guide us and you to take advantage of this virtue and to maintain it!

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The second question of Fatwa no. 17383

Q 2: What should a daughter do if she wants to offer Salah (Prayer) but fears that her intolerant, disbelieving father will beat and insult her? Note that she is blind and in need of his help.

A: This woman has to offer Salah according to her ability; if she can perform Wudu' (ablution), she should do so. If she cannot, she may perform Tayammum (dry ablution) and offer Salah. She is not permitted to abandon Salah at all, or to obey her father in this regard. The Prophet (peace be upon him) said, ("There is no obedience to a creature in a matter involving disobedience to the Creator.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 14770

Q 6: Whoever sleeps and misses the `Isha' (Night) Prayer until the break of dawn, how can he make up for it?

(Part No. 5; Page No. 9)

A: It is related by Al-Bukhari and Muslim that the Messenger of Allah (peace be upon him) said: (Whoever misses Salah due to sleeping or forgetfulness, he should offer it when he remembers it) Hence, whoever misses an obligatory Salah due to sleeping, then he should offer it when he wakes up. However, it is impermissible for the said person to take this matter as a habit whereby he misses many prayers; otherwise he would be sinful.

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Fatwa no. 19237

Q: I had an ectopic pregnancy, and as a result I had bleeding for 36 days during which I did not perform Salah (prayer). I thought at the beginning that it was my menstrual period but later on the matter went too far, so I went to the hospital. They did not discover the matter except after 36 days. The blood and pain lasted for a while, so I had an open belly surgery to get the fetus out. After the surgery, the flow of blood continued for a week then stopped.

Could you kindly advise me regarding the ruling on the past Salahs during this period? If there is compensation; how should it be paid? May Allah reward you!

After the Committee studied the question, its answer was as follows: You must make up for the missed obligatory Salah as much as you can;

each day and at anytime provided that you offer them in order. For Example, you offer Fajr (Dawn) Prayer, Dhuhr, `Asr, Maghrib and then `Isha' in this sequence and do not bind yourself to a certain time until you complete the missed Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Eighth question of Fatwa no. 19282

Q 8: One day I could not pray Maghrib (Sunset) Prayer but I performed the Maghrib Prayer of the following day on time; am I correct?

A: Whoever misses a Salah (Prayer) due to sleeping or oblivion, it is Wajib (obligatory) on them to make it up whenever they remember it or wake up and they should not delay it until any other time. Proof for the foregoing is a Hadith in which the Prophet (peace be upon him) said: ﴾Whoever misses a Salah due to oblivion or sleep, they have to offer it when they remember it. There is no Kaffarah (expiation) for it other than this.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19990

Q 2: If a person makes a mistake while performing Salah (Prayer) and repeats his prayer, should he repeat

(Part No. 5; Page No. 11)

all his Salahs which he performed during that day, i.e. if he repeats `Isha (Night) Prayer, should he repeat the Zuhr (Noon), `Asr (Afternoon) and Maghrib (Sunrise) Prayers as well? Some people say that Salah should not be repeated, and if one wants to do so, he has to repeat all Salahs offered on that day. May Allah reward you with the best!

A: Whoever offers a certain obligatory Salah then he discerns that it is invalid, he should only repeat it at once. Its invalidity has nothing to do with the preceding or later Salahs as long as there is nothing to invalidate them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14500

Q 1: My father died nine months ago after suffering from a malicious disease. four months before his death, he did not offer Salah (Prayer) due to symptoms of hallucination and forgetfulness caused by the illness and medication. When he woke up in slightly good health, we told him to offer Salah, but he would say that he could not. If he prayed, he might sleep during the Salah or even forget what time and which Salah he was offering. Even if we told him about the Salah he was about to offer, he would soon forget and fold the prayer mat claiming that he finished Salah.

Is there anything this man or his sons are required to do, because until this moment they did not pay anything in charity in return for his missed Salahs, especially in the last two months preceding his death? At that time his health critically deteriorated and he completely missed Salahs while his sons did not pay attention to that matter.

(Part No. 5; Page No. 12)

It should be noted that this man had enough money and wealth to pay in charity what compensates for the missed Salahs or Sawm (Fasting) for the last two months of Ramadan. How can charity be paid to make up for the missed Salahs during four months and Sawm during the last two months of Ramadan?

A: If your father lost his mind as a result of his disease, then Salah and Sawm would be waived for him, and he will not be accountable when in this state, because accountability for such acts of worship are associated with the faculty of reason which he no longer had. Accordingly, you and he are not to blame and you do not have to offer Kaffarah (expiation) for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17209

Q: We would like Your Eminence to advise us with regards to the ruling on a patient who suffers from an incurable disease and can not differentiate between things due to his old age. he did not observe Sawm (Fasting) or offer Salah (Prayer) during the period of his illness which lasted for four years until he passed away. What should we do? Thank you.

After studying the matter, the committee replied as follows: If the patient was not able to think clearly due to his old age and suffered from the loss of memory until his death, there is no sin on him and you do not have to do anything because by losing his memory he became an

unaccountable person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 17861

Q 1: My grandfather is about one hundred and fifty years old. One year ago he started to lose his mental capacity at times. Moreover, he is now unable to move and consequently unable to perform the obligatory Salah (Prayer). It may be worth mentioning that my grandfather has a continuous and uncontrollable discharge of excrement and urine. My question here is whether it is Wajib (obligatory) on him to perform Salah? It is worth mentioning that my grandfather becomes mentally disordered only sometimes, not all the time. Provide us with your beneficial answer please. May Allah reward you with the best.

A: At times when your grandfather has his full mental capacity, it is Wajib on him to perform Salah as much as he can. This is because Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) Moreover, the Prophet (peace be upon him) said: (When I command you to do anything, do of it as much as you possibly can...)

Your grandfather has to clean himself and make Wudu' (ablution), or make Tayammum (dry ablution) in case of his inability to use water, or

(Part No. 5; Page No. 14)

just to perform Salah without making any Wudu' or Tayammum in case of his inability to make Tayammum. Besides, your grandfather has to perform Salah standing, sitting in case of his inability to stand up, lying down on his sides in case of his inability to sit, or lying down on his back in case of his inability to lie down on his side. This is also supported by Allah's saying: (So keep your duty to Allâh and fear Him as much as you can) In addition, the Prophet (peace be upon him) said: (Pray while standing and if you can't, pray while sitting and if you can't do even that, then pray lying on your side.) (Related by Al-Bukhari in his Sahih 'authentic' Book of Hadith). Al-Nasa'iy related the same with the addition of: "and if you can't, pray lying on your back."

On the other hand, your grandfather does not have to perform Salah at times when he is mentally disordered. He does not even have to make up for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 18252

Q 4: My mother in-law lives with me. She is an old woman who is not in her full mental capacity. Sometimes she behaves normally but at other times she does not. For example, she goes to the bathroom to make Wudu' (ablution) but she does not clean herself well. She performs Salah (Prayer) only when we ask her to do so but she performs incomplete Wudu'. She prays from Fajr (Dawn) Prayer to Maghrib (Sunset) Prayer by making Wudu' for only one time. Moreover, she moves

(Part No. 5; Page No. 15)

and speaks during the Salah (Prayer).

Is such an old woman accountable for her Salah? Besides, are we considered sinful though we guide her and inform her of her mistakes but she does not respond?

A: If the reality of the concerned woman is as what is mentioned in the question, and she has become mentally disordered, then she is no longer obligated to perform Salah. Accordingly, you do not have to ask her to pray.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18922

Q: My father has been suffering from memory loss since two years, and he is now seventy five years old; and is unable to offer Salah (Prayer) the right way or to remember the number of Rak'ahs (units of prayer) he offers unless someone reminds him. As for myself, I offer Salah in the Masjid (Mosque) and leave him to pray at home. Furthermore, he did not fast any of the days of last Ramadan, and as a consequence I fed a needy person for each day he missed. My question is:

Is feeding a poor person for every missed day valid or not?

Is it possible for me to stay at home to perform Salah with my father in congregation?

When he is awakened to perform Fajr (Dawn) Prayer, he says that he already offered Salah although we know that he did not. Kindly advise me in this regard. May Allah save you!

A: If the reality is as you have mentioned, your father will be absolved from the obligations of Salah and Sawm because he has lost his mind. The Prophet (peace be upon him) said, ﴾There are three (persons) whose actions are not recorded: a sleeper until he awakes, a boy until he reaches puberty, and an insane person until he recovers his mind.﴿ Your father comes under this Hadith as one who has lost his mind.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19757

Q: There is a sixty-year-old woman who suffers from a disease that has caused her mental disorders for six years now. Her doctor says that she will not recover from this state, in addition to her losing consciousness often. For example, when someone enters upon her, she may know his name and then forget it. Again, she says that she has not seen someone for weeks while they are sitting in front of her. She claims that she can see Jinn (creatures created from fire) and that they go to the sea. Moreover, she cannot control her urine or bowels, cannot feed herself or walk unassisted.

The question is: Is it obligatory for her to perform the Salah (prayer), observe the Sawm (fast) and do all other acts of worship?

May Allah reward you!

(Part No. 5; Page No. 17)

A: If the reality is as you mentioned, and the woman is able to understand what is said to her, she must be ordered to offer Salah at the prescribed times and offer it in the way that suits her. She can perform Tayammum (dry ablution), if she is unable to use water. She should be ordered to observe Sawm in Ramadan according to her condition. Allah (Exalted be He) says: ﴿Allâh burdens not a person beyond his scope.﴾

Otherwise, she does not have to offer salah or observe sawm if she does not understand what is said to her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21361

Q: I have a sixteen-year-old daughter who suffers many diseases including moderate mental retardation as well as kidney failure that requires her undergoing kidney dialysis three times a week. In the light of the facts mentioned above, and as she does not understand anything or even talk and as her body stature looks like that of a seven-year-old girl, not sixteen.

My question is: what is the ruling concerning her performing Salah (Prayer) and Sawm (Fast), given that

(Part No. 5; Page No. 18)

she does not perceive anything around her or even talk despite that she is sixteen?

A: If the said girl can not perceive anything around her, she will not be bound by any religious duties, because she is not Mukallaf (person meeting the conditions to be held legally accountable for their actions).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14822

Q: My father was stricken with age and suffered from lunacy before his death. This caused him to become bedridden for more than three years. This also led him to have a mental disorder and he became unable to speak. As a result, he abandoned performing Salah (Prayer) and observing Sawm (Fast). He continued in this condition until he died.

Are we, his children, obliged to make up for the missing days of Sawm, as he did not observe many months of Ramadan? We hope Your Eminence will give us the answer. May Allah safeguard you!

A: If your father he would not be held accountable for not performing Salah or observing Sawm in this state. That is because Taklif (meeting the conditions to be held legally accountable for actions) is connected to reason, so nothing is due on you in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16065

Q: My brother got sick and was taken to hospital. The medical examinations showed that he was suffering from a brain tumor. At the beginning of Ramadan, he had surgery. During this period he did not offer Salah (Prayer), because he was mentally incompetent. Sometimes, he did not recognize the time of Salah and when he recognized its times, he could not perform Wudu' (ablution), for he was tube-fed and could not move. He did not offer Salah during his stay at the hospital that lasted for two and half months. After recovering his memory, he resumed his Salah. However, the surgery caused him some loss of memory.

Should my brother make up for the Salah that he missed during these two months? Taking into consideration that he made up for Ramadan but he did not make up for the missed Salahs.

Your Eminence: My wife was possessed by Jinn (creatures created from fire) - may Allah protect us. During two months of her suffering, she did not offer Salah. She used to forget the time of Salah and offer them beyond their due time when she remembers. She sometimes offered Salah with or without Wudu' (ablution). She sometimes offered them completely and sometimes did not.

She used to forget to recite Surah Al-Fatihah. She has, Alhamdu lillah [All praise is due to Allah], recovered and she offers Salah in its due times and recites Qur'an.

Should my wife make up for the Salah that she did not offer during her illness? Please, advise! May Allah reward you!

A: a person is not obliged to make up for Salah that he did not offer due to his mental illness for in this case he is exempted from religious duties. however, he should make up for the Salah that he missed when he was tube-fed after regaining consciousness. He should offer Salah when Allah cures him, as by then he is religiously committed. As for your wife, she should not make up for the Salah she missed during her mental disorder, for she is exempted from religious duties in this case. However, she should offer what she missed after recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18639

Q: My father has a psychological disorder, which affects him once every year or every two years and during which he remains mentally retarded for a period between three and six months. When he comes to his senses and becomes totally cured, I ask him why he does not perform Salah (Prayer), and he replies that he cannot concentrate while praying and that he does not know what Salah he offers and even forgets

what the Imam (the one who leads congregational Prayer) recites. He says that he prays only with his body while his mind is absent. This has led him to stop performing Salah. Please bear in mind that this condition of absent-mindedness not only pertains to Salah, but also strikes him in all his affairs. He has been suffering from this disease for sixteen years.

Kindly tell us what we should do. May Allah reward you with the best!

A: If the reality is as you mentioned that your father loses his mind, salah is waived for him during the period of his absent-mindedness. If he comes back to his senses, he should offer Salah during that period as much as he is able to, for Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ As for the period during which he loses his mind, there is nothing due on him, because he is not held accountable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20414

Q 3: A twenty-nine-year-old girl has been physically handicapped since she was two years old, as her left hand has stopped growing and is smaller than the other hand. she also suffers from sporadic hysteric fits. Her mental ability

is limited, which means that she thinks and acts like a child. She is uneducated and has never offered Salah (Prayer) all her life although she observes Sawm (Fast) during Ramadan. Is her father sinful because he does not order her to offer Salah? Is she obliged to offer Salah? If the answer is in the affirmative, how then could she perform Wudu' (ablution) and offer Salah? Is there any advice you would like to give as far as this girl and her Muslim parents are concerned?

A: If this girl comes back to her senses at certain times, she should perform the legal duties pertaining to Salah, Sawm, and other obligatory acts of worship. However, when she loses her mind, she is not obliged to observe the obligatory acts of worship. This is according to the Hadith: ﴾There are three (persons) whose actions are not recorded...﴿ Among the three persons mentioned in the Hadith is the insane person until they recover their mind. Furthermore, it is incumbent upon her parents to be lenient and kind to her and to give her the necessary education to benefit her in her worldly and religious affairs. The most important thing is to teach her how to offer Salah and its related rulings, including Taharah (ritual purification) from major and minor ritual impurity. The parents will definitely be rewarded for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18961

Q 3: If someone faints while offering salah (Prayer) and only regains consciousness when the time

(Part No. 5; Page No. 23)

of the following obligatory Salah is due, should they make up for the first Salah they have missed as well as the second one?

A: Yes, they should make up for the first obligatory Salah at the time of the second one and offer the second obligatory Salah at its due time after performing Wudu' (ablution), because fainting nullifies Wudu' like sleep.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14208

Q 2: I witnessed the life of a man who never missed any of the Five Obligatory Daily Prayers and memorized all of the Noble Qur'an and acted according to it. This is as far as my knowledge of him, and Allah knows best! However, he did not offer Salah (Prayer) on the last three days of his final illness, and he died afterwards. What can we do for this person? We love him and want to make up for what he missed after his death. What is the ruling on this?

A: You should not make up for the Salah (Prayer) he was unable to perform during his final illness. If you love this person, you can give in Sadaqah (voluntary charity) on his behalf, ask Allah to forgive him, and supplicate to Allah for him. This is because the Prophet (peace be upon him) said: ﴾When a person dies, their deeds come to an end but three: Sadaqah Jariyah (ongoing charity), knowledge (by which people) benefit, or a pious son who prays for them (for the deceased).﴿ (Related by Muslim)

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The second question of Fatwa no. 20014

Q 2: I used not to offer Salah (Prayer) whenever I was severely ill, as I had no knowledge that it must be performed even if one is lying down. Many a time, I slept and did not offer it during my illness or make up for it. Now, the problem is that I do not know how many prayers I missed so that I can make up for them. Should I make up for all the times I missed?

Please, guide me and answer my inquiry. May Allah reward you, bless your knowledge, and make you a source of benefit for all Muslims!

A: You should make up for all the prayers you missed when you were sick. If you do not know the exact number of missed prayers, you are to guess as accurately as possible and make up for them in their respective order.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19909

Q 2: A week after my father's death, my mother passed away. She was old and ill. Her death shocked me as the two misfortunes followed each other. I wept a lot as I could not stand this shock. According to doctors my mother suffered from brain hemorrhage. She missed some Prayers as she was unconscious. When she felt that she was close to death, she willed a charity to be given to the poor on her behalf as a way of making up for the missed Prayers. It should be noted that she used to observe Prayer, fast during Ramadan even though she was weak and old. She even used to offer supererogatory Sawm.

The problem here is that we do not know how much we should give in charity for missed Prayers or what the Kaffarah (expiation) for missing some prayers should be.

A: You have to show patience and submit to Allah's Will and Decree, seek Allah's reward through patience for the loss of your mother, and do not bewail or lament her. It is reported that bewailing, lamenting or crying out for the dead is prohibited. There is no blame on your mother in what you have mentioned of her missing some Prayers while she was unconscious, as she was not legally competent to pray when she was unconscious. She also does not have to make Kaffarah (expiation) or give to charity to make up for the missed days; because she was unconscious when she stopped praying.

If you give to charity on her behalf, that would be good. May Allah (Exalted be He) reward you munificently for this. Your duty towards her is to invoke Allah for her, ask Allah to pardon her and be merciful to her, maintain her blood ties, friendship ties, do good to her friends. All this is considered doing good deeds for your mother after her death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21713

Q: My mother-in-law is very old and incapacitated. she suffers from diabetes and urinary incontinence. Her clothes and the place where she performs salah (prayer) are always soiled by urine. Note that her Muslim maidservant always looks after her and cleans her clothes and room. She always complains that we leave her alone. We cannot sit with her to eat or drink in her room due to the unpleasant odor of urine, so we have the maidservant eat with her. Her daughter-in-law dislikes sitting with her in this room. The children are very young and do not like to be left with her, as they prefer to go out to play. In addition, she has an impaired memory and I usually inform her when Salah is due. However, she performs it when she likes. Sometimes, she does not perform Salah unless we remind her. At other times, we remind her

(Part No. 5; Page No. 27)

but she claims that she has already performed it. Again, we may tell her that the proper time of Salah is not due yet, but she pays no attention to us! Although we constantly remind her of the times of prayer, she sometimes claims we do not. She then becomes angry and invokes Allah against us. She may also perform prayers together. For example, she may join two Prayers such as Maghrib (Sunset) and `Isha' (Night) Prayers together. Furthermore, she wants us to stay with her all the time and neglect our work; otherwise she gets upset and invokes Allah against us. She fasts in Ramadan, but by the end of the day before the time of Maghrib, she asks for food to break her fast. She gets upset if we do not respond. Due to her old age, she suffers from hearing impairment that makes it difficult to persuade and teach her these things.

Although her son is very busy, he visits her every morning and evening. What is the ruling on the Salah and fasting she observes? Are we sinful for not staying with her? What about her invoking Allah against us? Please, advise. May Allah reward you!

A: If the reality is as mentioned, this woman is exempted from Salah and Sawm, due to her impaired memory. As for the problem of urinary incontinence, she should be examined by a specialist who may help her recover from this disease. She is also recommended to wear an adult diaper to contain urinary emission which can be changed every so often.

(Part No. 5; Page No. 28)

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The third question of Fatwa no. 16376

Q 3: What should I do about the Salah (Prayer) which I did not offer for four years in the past?

A: If you stopped performing Salah because of forgetfulness, sleep, or something that you thought was an excuse for you, you have to make up for these Prayers even if this happened in the distant past. You will not be free from responsibility unless you make up for these prayers according to the Saying of the Prophet (peace be upon him): (He who misses a prayer because he sleeps or forgets it, should offer it when he remembers it, there is no expiation for it, except this.) But if you stopped Salah intentionally or out of negligence, you have to repent to Allah of this sin and you do not have to make up for the missed prayers; because according to the soundest view of religious scholars, abandoning Salah is Kufr (disbelief) even if you do not deny that it is obligatory. The Prophet (peace be upon him) said: (What makes one a disbeliever and a polytheist is abandoning prayers.) Related by Muslim in (his Sahih book). He, peace be upon him, also said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.) Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic chain or narrators.

(Part No. 5; Page No. 29)

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The third question of Fatwa no. 17557

Q 3: If i woke up after sunrise, should i offer the Fajr (Dawn) Prayer or not? Some say that there is no need to offer it after sunrise.

A: You should offer the Fajr Prayer at its due time. It is not permissible to delay performing Salah beyond its due time except for an acceptable legal excuse such as sleep or forgetfulness. The Prophet (peace be upon him) said, ("Anyone who misses a prayer due to sleep or forgetfulness should offer it when they remember it. There is no expiation for it but this.") Then he recited Allah's Words: (and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16721

Q: a day after performing `asr (afternoon) Prayer as three Rak`ahs (units of Prayer) only, one remembers this, should he make up for it?

(Part No. 5; Page No. 30)

A: He should repeat the Salah as four Rak`ahs, for the Salah offered this way is not valid.

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Fatwa no. 19716

Q: A man forgot to offer `Isha' (Night) Prayer and did not remember it until the forenoon. He became confused, so he offered Jumu`ah (Friday) Prayer then offered the Salah he missed. What is the ruling in this regard? Is the Salah he performed accepted? Is it obligatory on him to offer the Fajr (Dawn) Prayer or the Jumu`ah (Friday) Prayer again or not?

A: The mentioned man has to offer the Salah (Prayer) that he forgot the moment he remembers it. It is not permissible for him to delay it until another time. The Prophet (peace be upon him) said: ﴾Whoever misses a prayer due to sleeping or forgetfulness, he should offer it when he remembers it, there is no expiation for it except this.﴿ However, the Salah he offered is correct, and we hope that Allah will forgive him delaying Salah due to his ignorance of the Shar`y ruling in this regard.

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The first question of Fatwa no. 20181

Q 1: A resident shortened and combined the Zhuhr (Noon) and `Asr (Afternoon) Prayers with some travelers forgetfully, then he remembered what he did before the Maghrib (Sunset) Prayer. What should he do? Should he repeat the whole Salah (Prayer) or just the missed two Rak`ahs (units of Prayer) of each Salah? Please, advise!

A: He should hasten to repeat the whole two Salahs because he should not have shortened them since he is a resident, and shortening Salah is only permissible for travelers.

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The second question of Fatwa no. 19160

Q 2: Some Muslim brothers told me that I will be called to account for the Salah (Prayer) that I did not offer from the age of seven till fifteen. Since Salah is obligatory at the age of seven and i started to offer it at fifteen, i was told that i must make up for the prayers i missed during the previous 8 years. Is this correct?

A: Salah becomes obligatory when a Muslim reaches puberty. However, Salah is only Mustahab (commendable), not obligatory, during pre-adolescent years.

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(Part No. 5; Page No. 32)

The second question of Fatwa no. 17006

Q 2: what is the ruling on my children who disobey me when I order them to offer Salah (Prayer)? Should I disown them? also, when I order my daughter to wear Hijab (veil), she and her father refuse. What is the ruling on them?

A: You should persist in your efforts to order your children to offer Salah; in fact, you must obligate them to offer Salah if they are already ten years old or more. If they are less than ten years old, you should order them to offer Salah but without obligation, even if their father is not helping you in this. The Prophet (peace be upon him) said: (Command your children to offer Salah when they become seven years old, and beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.) Salah is an obligation that should be carried out by all Muslims. Moreover, you must order your daughter to wear Hijab and force her to do this even if her father is not encouraging you. You should persist in your attempts to order, advise, and guide them to what is good and wait for your great reward. We ask Allah to guide you, your children and husband, and all of us!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 18252

Q 5: I am a mother of adult sons who live with me in the same house. When the time of Salah is due, i wake them up to offer Salah,

(Part No. 5; Page No. 33)

but they sometimes wake up and at other times refuse to wake up. Sometimes they do not offer Friday Prayer.

Am I committing a sin because of my children? And is it permissible for me to eat with them?

A: You should continue advising your sons and ordering them to offer Salah and be patient with them. As for eating with them, there is no harm in it if you advice them and disapprove of their deeds.

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The fifteenth question of Fatwa no. 18762

Q 15: As the Masjid (mosque) is far from home, a man goes out early to offer Fajr (Dawn) Prayer leaving his wife and two sons at home an hour or half an hour before the Adhan (call to Prayer). Returning after Salah, he awakens his sons for prayer. Is this act permissible for him? Is the mother responsible for awakening her sons?

A: It is not permissible for the father to go out to the Masjid for Salah leaving his two sons at home without praying in congregation. Rather, he should awaken and order them to pray. He may also order their mother or anyone else to awaken them if he goes out early. The Prophet (peace be upon him) said, ("Command your children to pray when they are seven years old and beat them for (neglecting) it when they are ten years old, and do not let (boys and girls) sleep together.") He (peace be upon him) also said, ("All of you are guardians and are responsible for your subjects. The ruler is a guardian and is responsible for

his subjects; the man is a guardian and is responsible for his subjects (family).")

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Fatwa no. 20637

Q: My son is 35 years old. He has four sons and a wife. He used to have a job but he quit. Now he and his family live with me in my house. He does not offer Salah (Prayer) at all. It should be noted that I beat and insult him to force him to offer Salah but in vain. The Masjid (mosque) is in front of the house, but he does not go to it unless I drag him by force to catch up with congregational Salah. He does not even complete Salah. He has a good wife and his children offer Salah in congregation. I fear for the children if I tell them and their mother about their father's negligence of Salah. It should be noted that I expressed my disapproval of him so many times and even beat him but he does not respond to me. I hope your Eminence will tell me what to do with this son. He is mentally well and usually replies to me saying "I pray!" then when I ask him where he prays, he says "Allah can be worshipped anywhere!"

I hope your Eminence will tell me what to do with this matter; may Allah reward you with the best, and protect you for the people of this Peninsula. May Allah protect you and guide your steps!

After examining the request for Fatwa, the Committee answer was: You have to force your son to offer Salah. If he refuses, and he is able to sustain himself, you should force him out of your house. If he is unable to live by himself, you have to keep advising him and forcing him to offer Salah. You should also report him to the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) so they may help you with him, and you have to be patient and expect reward from Allah for doing so. May Allah help you! We pray to Allah to grant us all guidance!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15137

Q: i have a sixteen-year-old brother but he does not offer Salah (Prayer). I cannot strongly reprimand or beat him because I am only two years older than him. My father blames me when I try to reproach my younger brother while eating because he does not offer Salah. My father is not convinced that this is the right approach. I hope you will give me the relevant answer, so as to convince my father that my brother should offer Salah. What should I do if my brother insists on neglecting Salah? What could we do in this regard? Please advise. May Allah benefit us and you!

A: First, you have to continue urging your brother to offer Salah with what is best and lenient, explaining the merits and virtues of Salah and its obligation.

(Part No. 5; Page No. 36)

You should also explain to him that anyone who neglects Salah and denies its obligation is a Kafir (disbeliever) according to Ijma` (consensus of scholars) and anyone who neglects it out of laziness is also a Kafir according to the most correct opinion of the scholars.

Second, a Muslim should enjoin his family to offer Salah in obedience to Allah's Sayings: ﴾And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn (the pious - See V.2:2).﴿ and: ﴾O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones﴿ The Prophet (peace be upon him) said: ﴾Command your children to perform Salah when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together."﴿ Accordingly, your father is obliged to teach your brother the obligation of Salah and even beat him if he does not offer it. You should cooperate with your father in that matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 5; Page No. 37)

The third question of Fatwa no. 15398

Q 3: what should I do with a close friend who does not accept my advice and refuses to offer Salah (Prayer) saying, (Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills.) **?**

A: You should keep advising your friend who does not offer Salah. If he does not accept your advice, you should abandon him, because abandoning Salah is Kufr (disbelief). Allah (Exalted be He) says, (You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)) and (O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends) It is untrue to use the Ayah (Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like) as evidence to support his claim. Guiding to the straight path is required and possible for man. Allah (Exalted be He) addressed Prophet Muhammad (peace be upon him) saying, (And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).) The Prophet (peace be upon him) said, ("If Allah guides one person through you, it will be better for you than red (expensive) camels.") (Related by Al-Bukhari and Muslim). However, the previous Ayah rules out man's ability to guide to the acceptance of Truth, for this is confined to Allah (Glorified and Exalted be He) alone. Allah says,

(Part No. 5; Page No. 38)

(Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills.)

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The second question of Fatwa no. 19050

Q 2: my eldest brother does not offer Salah (Prayer); what should I do with him? I hope that you will give him advice so that Allah (may He be Praised and Exalted) may guide him to the right way and to perform the obligations of Allah.

A: You should advise your brother and prompt him to obey Allah through doing what Allah orders him, and avoid what Allah forbids him to do using wisdom, good instruction and a nice way. In addition, you should offer him some Islamic books and tapes that will be useful for him.

We recommend your brother to repent to Allah from what he did and to keep himself away from evil friends and get close to the righteous people. We advise him also to attend Islamic lectures and forums and to listen to the Qur'an station on the Saudi Radio from which he will gain great benefit. Moreover, we remind him to recite Qur'an often along with contemplation and reflection on its verses, performing the supererogatory Salah (Prayer) and observing

the prescribed daily Salah in their due times, as Salah prevents one from committing immoral and evil acts. We hope that Allah may accept his repentance and replace his evil deeds with good ones.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 15392

Q 2: We as teachers and students offer the Zhuhr (Noon) Prayer in the Musalla (a place for Prayer) of `Eid. However, not many people other than us attend the Salah (Prayer), only one or two persons, because they live far away from the Musalla or are engaged in jobs in distant places. We watch the students closely while they perform Wudu' (ablution) and Salah, but we do not guarantee that every student perfects his Wudu' or that his clothes are Tahir (ritually pure) as they should be for Salah. While offering Salah, students may move, look right and left, or laugh with one another; especially those in the early primary grades. We always guide and direct their behavior, whether in the Masjid (mosque) or in school. We prefer not to use the corporal punishment, such as beating, except when necessary until we make them love the Masjid. However, others consider corporal punishment necessary for each wrong action they may do to teach them to respect the Masjid for fear of being punished. Could you kindly advise us in this regard? May Allah benefit us and you!

A: You are required to teach the students Salah and exhort them to observe it properly and you shall be rewarded for doing so. We ask Allah (Exalted be He) to grant you reward for what you are doing and to tolerate the small faults of our young children, because they cannot be controlled like adults. They should be accustomed to respect Salah and behave well while offering it by means of soft words and leniency.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. (16109)

Q 1: I would like to inform Your Eminence that i have not offered Salah (Prayer) since i reached the age of puberty, i.e. for one year. Allah guided me and i started to offer Salah regularly. What is the ruling on the Salah that i did not offer in the past? Do I still have to offer it? Don't supererogatory Salahs I offer compensate it? If I have to make up for it, how do I do so?

A: Whoever intentionally abandons Salah is judged to be a disbeliever. The Prophet (peace be upon him) said: (What makes one a disbeliever and a polytheist is abandoning Salah.) (Related by Muslim). Accordingly, if such a person repents to Allah (Exalted be He), he may not make up for the Salah he missed. Rather, he will have to be punctual in performing future Salah. Moreover, it is recommended for him to offer a lot of supererogatory Salah so that Allah might accept his repentance.

(Part No. 5; Page No. 41)

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Fatwa No. (16974)

Q: What is the ruling on a person who does not offer one of the Daily Obligatory Five Salahs (Prayers), such as Fajr (Dawn), out of laziness and negligence while believing it to be obligatory?

Is such a person rewarded for the four Salahs he offers and will he be punished for only the one Salah he abandons? Is he rewarded for other good deeds he does, such as dutifulness to parents, maintaining kinship ties, and the like?

A: It is obligatory to be punctual in performing all the Five Obligatory Daily Salahs. Allah (Exalted be He) said: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ Allah (Exalted be He) also said: ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿ Actually, abandoning one Salah is equal to abandoning all Salahs and thus all the other Salahs will not be accepted. Likewise, no other good deed will be accepted from him unless he becomes punctual in performing all Salahs even if he believes Salah to be obligatory. In fact, believing Salah to be obligatory alone may not replace performing it. Moreover, by intentionally abandoning Salah one is judged to have committed major Kufr (disbelief)

even if one admits it being obligatory, according to the sound of two opinions of scholars. In this regard, the Prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning Salah.﴿ (Related by Muslim in his Sahih). The Prophet (peace be upon him) also said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴿ (Related by Imam Ahmad and the compilers of the four Sunan (Hadith compilations classified by jurisprudential themes) books through a trustworthy Isnad (chain of narrators)).

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The second question of Fatwa No. (17924)

Q 2: It is well-known that a person who abandons Salah (Prayer) is judged to be a Kafir (disbeliever) and out of the scope of Islam. What is the criterion to judge a person as abandoning Salah? Is a person judged to be a disbeliever if they abandon all the Daily Obligatory Five Salahs? Or, are they judged as such for abandoning even only one Salah?

A: There are many Hadiths indicating that a person who abandons Salah is judged to be a disbeliever. The Prophet (peace be upon him) said: (Whoever abandons Salah will be a disbeliever.) He (peace be upon him) also said: (What makes one a disbeliever and a polytheist is abandoning Salah.) Such Hadiths and similar ones indicate that abandoning one Salah has the same ruling as abandoning all Salahs, although abandoning all the Salahs is more sinful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18164

Q 1: I read in a book about the ruling on the person who does not offer Salah (Prayer) that they are considered Kafirs (disbelievers) and are neither allowed to marry a Muslim, be buried in the Muslim graves, nor even be offered Funeral Prayer when they die. If a person is heedless of Salah and some religious rulings during a certain time in their life, will they be considered like any other sinner or they are regarded as Kafirs?

A: The person who deliberately abandons Salah is a Kafir according to the most correct opinion of the scholars regardless of whether they deny its obligation or not. However, if they really deny the obligation of offering Salah, they are Kafirs according to Ijma` (consensus of scholars), for the Prophet (peace be upon him) said: ("What makes one a Kafir or a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning Salah.") (Related by Muslim) The Prophet (peace be upon him) also said: ("That which differentiates us from them (i.e. hypocrites) is (our performance of) Salah. Anyone who abandons it becomes a Kafir.") (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators)) Allah (Exalted be He) says about the dwellers of the Fire: ("What has caused you to enter Hell?") (They will say: "We were not of those who used to offer the Salât (prayers),) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 18799

Q 5: A person used to offer Salah (Prayer) then abandoned it for one or two months or even more. Allah (Exalted be He) then guided him to Al-Haqq (the Truth). Should he make up for the Salahs he abandoned or not?

A: Whoever abandons Salah for one or two months, or for a lesser or greater period, must renew their Islam, make sincere Tawbah (repentance to Allah), and regret the Salah they abandoned because totally abandoning Salah is major Kufr (disbelief). It is, thus, prescribed for this person to increase his offering of supererogatory acts of worship and implore earnestly to Allah (Glorified be He) so that He may pardon him, forgive what he did, and accept his Tawbah. Verily, Tawbah cancels all the sins preceding it. He is not obligated to make up for the Salah he abandoned.

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The fourth question of Fatwa no. 19544

Q 4: many a time, I have missed Salah (Prayer) and have not made up for them. Sometimes, I offered Salah without being in a state of Taharah (ritual purification). In fact, I do not remember the number of the prayers I missed. Should I make up for them, and how?

A: You should repent to Allah sincerely and perform as many of the supererogatory prayers and other acts of worship as you can. You should also supplicate to Allah

(Glorified be He) hoping that He will forgive you. You should seriously resolve to maintain performance of Salah at its due time, may Allah forgive you and accept your repentance. Allah (Exalted be He) says: (Verily, the good deeds remove the evil deeds (i.e. small sins).) He (Glorified be He) also says: (And all of you beg Allâh to forgive you all, O believers, that you may be successful) The Prophet (peace be upon him) said, ("Tawbah (repentance to Allah) wipes out all the previous misdeeds.") It is enough to repent and then you are not obliged to make up for the Salah you neglected intentionally. Indeed, neglecting Salah is an act of major Kufr (disbelief); therefore, its Kaffarah (expiation) is to turn in repentance to Allah.

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Fatwa no. 20155

Q: My son who was seventeen years old died two months ago in a car accident without any responsibility on his part. He used to not offer Salah (Prayer) or observe Sawm (Fasting) of the month of Ramadan. Is it permissible for his mother, his brothers, and me to make up for the month of Ramadan on his behalf? Likewise, if I fast the Day of `Ashura', the Day of

(Part No. 5; Page No. 46)

`Arafah or Mondays and Thursdays on his behalf, will my son receive the reward of fasting these days? Moreover, I offer four Rak`ahs before Zuhr (Noon) Prayer and two Rak`ahs after it and after `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer and Fajr (Dawn) Prayer on his behalf.

A: If a person died while he used to not offer Salah or observe Sawm, he is not regarded a Muslim. Whoever abandons Salah intentionally is a disbeliever as the Prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning prayers﴿ Thus, if your son died like this and did not offer repentance to Allah (Glorified and Exalted be He), it is not permissible to seek forgiveness for him or supplicate to Allah for him. As for what you offer of Salah and Sawm, they do not benefit him even if he is Muslim, for Salah does not have a proxy. It is worth mentioning that it is not permissible to offer supererogatory Salah after `Asr (Afternoon) Prayer except for a reason.

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The first question of Fatwa no. 20399

Q 1: A husband offers all the obligatory Prayers except for Fajr (Dawn) Prayer, which he offers after sunrise, and persists in doing so for many months, even though his wife offers him advice and wakes him for Fajr (Dawn) Prayer. He refuses to wake up because of sleep.

The question is about the wife of this man, does she commit a sin by living with him

(Part No. 5; Page No. 47)

or does she have to ask for divorce?

A: It is not permissible for the person to delay obligatory Salah (Prayer) after its time is due unless there is a legal excuse such as sleep or forgetfulness. If the husband delays Salah deliberately, as mentioned in the question, the wife has to abandon him and go live with her family; because intentional delay of offering Salah after its time is due, is Kufr (disbelief) according to the saying of the Prophet (peace be upon him): ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴿ and his saying: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ .

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Second question of Fatwa no. 21422

Q 2: i traveled abroad with my husband and i gave up my Hijab (veil) for a while then i returned to it. Moreover, I abandoned Salah (Prayer) for a week for a reason that I do not recall, or maybe due to Satan's temptation. What should I do?

A: You have to make Tawbah (repentance to Allah) and continue performing Salah and wearing Hijab. Undoubtedly, Allah forgives those who sincerely make Tawbah to Him.

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Adhan and Iqamah

Fatwa no. 14131

Q: What are the rulings related to the Adhan (call to Prayer)? Is it permissible for any person to pronounce the Adhan?

A: The Adhan is a form of `Ibadah (worship) and a means to draw closer to Allah (Exalted be He). It is one of the best acts of `Ibadah because of its great reward. It was authentically reported from the Prophet (peace be upon him) that he said: ("If the people know (the reward) for (pronouncing) the Adhan and for (standing in) the first row (in congregational Salah) and find no other way to get that (reward) except by drawing lots, they would draw lots.") It is permissible for any person to pronounce the Adhan as long as he is Muslim, sane, trustworthy, and honest. It is also desirable to be Tahir (ritually pure) and loud-voiced.

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Fatwa no. 14935

Q: A person says that a new Imam (the one who leads congregational Prayer) has been appointed in a small Masjid (mosque) in his village, and this Imam has a twelve-year-old son, in addition to neighboring children whose ages range from six to twelve. These children respectively pronounce the Adhan (call to Prayer) in that Masjid in due time. Is it permissible for them to pronounce the Adhan despite their age? Please note that

this Masjid has no official appointed Mu'adhin (caller to Prayer).

A: It is Mustahab (desirable) that the Mu'adhin be an adult person, because he is responsible for informing people of the due time of Salah (Prayer) as well as the time of the break of dawn and sunset in the days of Sawm (Fast).

As for the Adhan pronounced by a young boy, if he is discerning, depends on an adult on how to pronounce it in the right manner, or pronounces the Adhan in Masjids of his town where others do the same, it is permissible for a young boy to pronounce the Adhan.

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Third question of Fatwa no. 17882

Q 3: My teacher says that adhan (call to Prayer) was ordained along with Salah (Prayer) on the occasion of Isra' (Night Journey) and Mi`raj (ascension to Heaven). Is this correct?

A: Adhan was ordained in Madinah after Hijrah (Prophet's migration). The foregoing is authentically reported in the Hadith of `Umar ibn Al-Khattab and `Abdullah ibn Zayd ibn `Abdu-Rabbihi Al-Ansary (may Allah be pleased with them both). Accordingly, your teacher's saying that Adhan was ordained in the heavens along with Salah is a false claim that has no valid basis.

(Part No. 5; Page No. 50)

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The first question of Fatwa no. 18440

Q 1: Is it not recommended to not use loudspeakers for Adhan (call to Prayer) so as not to be heard by those who are not Tahir (ritually pure)?

A: It is a Sunnah to raise the voice with Adhan even if it is done by loudspeakers or heard by not Tahir people.

It is a Sunnah for a person who hears Adhan to respond to it and repeat after the Mu'adhin (a caller for prayer) except in Al-Hay`alah (Saying Hay `Ala Al-Salah, Hay `Ala Al-Falah (come to prayer, come to success)), he should say: "La Hawla Wala Quwwata Illa Billah" (There is neither might nor power except with Allah) even if he is not Tahir. This is a kind of general Dhikr (Remembrance of Allah), which does not require purification because purification is meant for Salah, circumambulation and reciting the Qur'an from the Mus-haf (Arabic copy of the Qur'an).

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The second question of Fatwa no. 17938

Q 2: Is it permissible to pronounce the Iqamah (call to start the Prayer) with the same number of phrases as the Adhan (call to prayer), that is, by saying each phrase twice or is it better to say it once?

A: The formula of the Iqamah consists of eleven phrases, each is said once without

(Part No. 5; Page No. 51)

repetition except for the phrase of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and "The time of Salah has come," because the Prophet (peace be upon him) ordered Bilal to say each phrase of the Adhan twice and that of the Iqamah only once except for the phrase "The time of Salah has come" and Takbir. It was authentically reported in the Hadith of `Abdullah ibn Zayd ibn `Abd-Rabbihi, who received the phrases of the Adhan and the Iqamah in a dream, that he repeated Takbir twice at the beginning and end of the Iqamah. Furthermore, it is permissible to pronounce the Iqamah in a faster way unlike the Adhan which should be uttered slowly.

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The first question of Fatwa no. 19178

Q 1: during Ramadan, some Mu'adhins (callers to Prayer) do not pronounce the Adhan (call to Prayer) for the Fajr (dawn) Prayer but use bells instead and some other Mu'adhins do not do anything. Also, they pronounce no Adhan during the period of Suhur (pre-dawn meal before the Fast); they only say Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), or recite the Qur'an, or play a cassette tape of recitation of the Qur'an. What did the Salaf (righteous predecessors) use to do?

A: The Adhan is pronounced to inform the people of the time of Salah (Prayer) or the approach of its time, such as the first Adhan for the Fajr Prayer. Nothing can replace it; because it is one of the Tawqifiy (bound by a religious text and not amenable to personal opinion) matters. It is not permissible to add or delete from its wording or to replace it (the Adhan) with another means. Anyone who replaces the Adhan with a bell is imitating the Christians and acting unlike Muslims; and this is an abominable act. Thus, it is Haram (prohibited)

(Part No. 5; Page No. 52)

to use a bell instead of the Adhan to announce the time of Salah nor to neglect it entirely; because pronouncing it is a collective obligation and the people will be committing a sin if none of them pronounces it. Also, it is not permissible to neglect pronouncing the Adhan entirely since it is one of the apparent Islamic rituals, and neglecting it is considered disdain of the Islamic religious matters. Similarly, if a person says Dhikr (Remembrance of Allah) or Du`a' (supplication) or even recites the Qur'an instead of the Adhan, they will be introducing a Bid`ah (innovation in religion) which displeases Allah (Exalted be He) and their deeds will be rejected according to the Hadith in which the Prophet (peace be upon him) said: ("Anyone who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") The basic rule is that reciting the Qur'an, seeking Allah's Forgiveness, and saying Dhikr are done after the Adhan and after offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). Each person should do this alone and in a low voice so as not to distract other people offering Salah. This was the practice of the Salaf.

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Fatwa no. 20519

Q: We are a group of employees in a governmental department. We offer congregational Salah (prayer) at a specific place but we do not call the Adhan (call to Prayer) for congregational Salah because we do not hear the Adhan of the Masjid (mosque). We just make the Iqamah (call to start the Prayer) before we pray. I hope your Eminence will explain the following points:

First: Is it permissible to make the Iqamah only and overlook the Adhan?

Second: What if the microphone in our Masjid (mosque) does not work or there is a power cut

(Part No. 5; Page No. 53)

because we, or some of us, depend on hearing the Adhan from the Masjid? is it permissible for women to make Adhan and iqamah?

Third: A person or a group of people entered the Masjid to offer Salah and found that the Salah was over, do they have to make Adhan and Iqamah or do they have to make Iqamah as most people do today?

Fourth: if a person slept and missed some Prayers, what is permissible for him with regards to the Adhan and iqamah?

Fifth: Is it permissible for a woman to fast and perform Salah after delivery if postpartum blood stopped before forty days?

A: First: You have to offer Salah in the nearest Masjid as long as you are able to do so and as long as you can hear the Adhan; because it is obligatory for men to offer obligatory Salah in the Masjid and it is not permissible to postpone it. As for women, it is not permissible for them at all to make Adhan or Iqamah.

Second: Nowadays, there are accurate tools that tell the time. If you cannot hear the Adhan, you may consult your watch to know the time and go to the Majisd.

Third: Making the Adhan is one of the collective obligations. If the Mu'adhin (caller to Prayer) made the Adhan in the Masjid and finished Salah and a new group was held to offer the Salah they missed,

(Part No. 5; Page No. 54)

it is permissible for them to make Iqamah only and they do not have to make the Adhan.

Fourth: If a person lives in the city, it is permissible for them to make Iqamah for every missed Salah. But if a person lives in the desert or a place where no one makes the Adhan, it is permissible for them to make the Adhan and Iqamah for every Salah.

Fifth: If the woman became ritually pure before forty days of her postpartum period, she has to perform Ghusl (ritual bath following major ritual impurity), offer Salah and fast, and it is permissible for her husband to have sexual intercourse with her; because she is considered ritually pure after the postpartum blood stops.

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The third question of Fatwa no. 17671

Q 3: The Mu'adhin (caller to Prayer) in our Masjid (mosque) is old. He is about 75 years old. he smokes and shaves his beard. Is his making the Adhan (call to Prayer) valid and permissible or not? If it is not permissible, we hope your Eminence will inform the Ministry of Hajj, Endowment and Islamic Affairs about this. It should be noted that we advised him and talked to him many times and so did many other people in the same neighborhood, but he says: "Let us live, O people!" He also sells cigarettes in his shop that is adjacent to the Masjid (mosque). May Allah grant us success to do what pleases Him.

A: You have to refer to the people in charge of your Masjid

so that they may replace him; because he commits sins publicly and we fear that other people will follow his example.

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Fatwa no. 20579

Q: I like the manner in which the well-known Adhan (call to Prayer) of the Haram (the Sacred Mosque in Makkah) is performed. It is recorded at the beginning of the tapes of Qur'an in the Kingdom of Saudi Arabia. I imitate it well enough that some who hear me in the Masjid (mosque) say that they like it, for it appeals to their longing for Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah). Some people pray for me when hearing it out of admiration. Nevertheless, other people told me that this way includes Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) and excessive prolongation compared to the known rules of Tajwid (art of Qur'anic recitation). Hence, I feel uneasy when imitating the Mu'adhin (caller to Prayer) of Haram. Is this way of Adhan permissible or am I to blame for this?

Please, advise. May Allah reward you!

A: The Adhan is one of the great rites of Muslims. It is an act of devotion on the part of the servant to Allah (Exalted be He). Accordingly, the Mu'adhin should pronounce it in a simple and straightforward manner. He should not sing it or prolong it.

Rather, he should call it in accordance with its rules and the etiquettes of Shari`ah (Islamic law). indeed, mimicking the sound of another Mu'adhin when calling the Adhan was not the tradition of the early Salaf (righteous predecessors).

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Fifth question of Fatwa no. 20977

Q 5: Is the first Adhan (call to Prayer) for Fajr (Dawn) Prayer Wajib (obligatory) or Sunnah (a commendable act)?

A: The first Adhan for Fajr Prayer is Sunnah for it aims at awakening people to get ready for Salah (Prayer).

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The sixth question of Fatwa no. 19446

Q 6: What is the ruling on adding the phrase "Al-Salah Khayrun min-al-Nawm (Salah is better than sleep)" to the Adhan (call to Prayer) pronounced in a Masjid (mosque) where just one Adhan for the Fajr (Dawn) Prayer is pronounced?

A: pronouncing the Adhan twice for the Fajr prayer is an act of the Sunnah (whatever is reported from the prophet). One Adhan should be pronounced before the appearance of Al-Fajr-ul-Sadiq (true dawn) to alarm the people to the forthcoming due time of Salah (Prayer) and another after the appearance of Al-Fajr-ul-Sadiq.

(Part No. 5; Page No. 57)

The Mu'adhin (caller to Prayer) adds to the second Adhan the phrase "Al-Salah Khayrun min-al-Nawm" twice after the two phrases "Hay `ala Al-Salah (come to Prayer)" and "Hay `ala Al-Falah (come to success)".

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The second question of Fatwa no. 19803

Q 2: It is known that Fajr (Dawn) has two Adhans (calls to Prayer), the first of which is half an hour before the time. When is the phrase "Salah (Prayer) is better than sleep" said, in the first or the second Adhan? I say it in the first Adhan. Is this right?

A: The authentic Sunnah (whatever is reported from the Prophet) and the practices of the Muslims, whether the Salaf (righteous predecessors) or their successors, indicate that saying "salah is better than sleep" should be in the second Fajr Adhan.

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Fatwa no. 17488

Q: I hope Your Eminence will explain whether a person who offers Salah (Prayer) alone, even if in their houses,

is entitled to announce the Adhan (call to Prayer) and Iqamah (call to start the Prayer) and then start to offer Salah.

A: Muslim men are obligated to offer the Five Obligatory Daily Prayers in the Masjid (mosque) in congregation. If they have a Shar`y (Islamically lawful) excuse, it is permissible for them to offer Salah at home. If they offer it alone, they should only announce the Iqamah and not the Adhan.

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Second question of Fatwa no. 14096

Q 2: if a Mu'adhin (caller to Prayer) commits a mistake while making Adhan (call to Prayer), will he be required to remake Adhan from the very beginning, or does he only have to correct the word that he erred in or forgot then proceed with the Adhan? On the other hand, if a person makes a mistake while saying Iqamah (call to start the Prayer), forgets a sentence, or repeats a sentence that is not to be repeated; what will he be required to do? To give an example, if the Mu'adhin (while making Iqamah) repeats Hay `Ala-s-Salah (come for the prayer) twice or forgets it and realizes his mistake in the middle of saying the same sentence or commits a similar error; how can he correct himself? Provide us with your beneficial answer please. May Allah reward you with the best.

A: If the Mu'adhin commits a mistake or forgets something while saying Adhan or Iqamah, he has to say the sentence that he forgot or repeat the sentence that he erred in then proceed with Adhan or Iqamah.

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(Part No. 5; Page No. 59)

The sixth and seventh questions of Fatwa no. 18762

Q 6: An official Mu'adhin (caller to Prayer) has assigned a person to call the Adhan (call to Prayer) instead of him when he travels. However, when this assignee pronounces the Adhan and says "Allahu Akbar (Allah is the Greatest)," he prolongs the "ba" in the word "Akbar". When he is advised not to say it like this, he says that he cannot say it another way. Is this permissible?

A: It is not permissible to prolong the "ba'" when saying "Allahu Akbar" in the Adhan or in anything else. This involves distortion of the required meaning as it will bear the meaning of the plural of "Kubr" which means drums in Arabic as stated by scholars. It is, thus, necessary to prevent that man from pronouncing the Adhan and to search for someone else who can do it in the right way.

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Q 7: is it permissible for the Mu'adhin (caller to Prayer) of a Masjid (mosque) to say "Come to Salah (success)" instead of "Come to Salah (Prayer)" in the Adhan (Call to Prayer)?

A: If the Mu'adhin says, "Come to success" instead of "Come to Prayer", his Adhan is invalid, as he has replaced a Mashru` (Islamically acceptable) word for another, so the Adhan is incomplete and invalid. Such a Mu'adhin should be prevented from pronouncing the Adhan.

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The second question of Fatwa no. 18896

Q 2: In the Masjid (mosque) of the town where I work, the Mu'adhin (caller to Prayer) is used to add the word "Sayyiduna" (our master) by saying "Ashhadu Anna Sayyiduna Muhammadan Rasulu Allah (I bear witness that our master Muhammad is the Messenger of Allah)". I believe that one should say during the Adhan (call to Prayer) "Ashhadu Anna Muhammadan Rasulu Allah" without the word "Sayyiduna". However, many people object to this, especially that our town has fourteen Masjids and all of them say in their Adhan "Ashhadu Anna Sayyiduna Muhammadan Rasulu Allah". Who is right and which of the two sayings is the soundest and the best?

Please advise me in this regard as I think my view is the one reported from the Prophet (peace be upon him). I also believe that since we face the direction of the Ka`bah in Salah (Prayer), we have to follow their way of pronouncing the Adhan.

A: adding the word "Sayyiduna" to the adhan is not permissible; it is rather one of the innovated matters which should be avoided. The words of the Adhan are reported in the books of Sunnah and none of them contains the word "Sayyiduna". Therefore, we should adhere to the reported words and add nothing to them.

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The third question of Fatwa no. 19576

Q 3: What is the ruling if the Mu'adhin (caller to Prayer) forgets to say, "Al-Salah Khayrun mina-al-Nawm (Prayer is better than sleep)" in the Adhan (call to Prayer) of the Fajr Prayer?

A: If the Mu'adhin forgets a word from the Adhan then he remembers it while he is still announcing the Adhan, he should say the missed word and the following words of the Adhan. However, if he does not remember until some time later, he has to repeat the entire Adhan unless there is another Mu'adhin, for the Adhan is a collective obligation which is fulfilled by the Adhan of another Mu'adhin.

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Fatwa no. 20592

Q: I suffer from a disability that makes me unable to offer Salah (Prayer) except while sitting. There is a nearby Masjid (mosque) but when the time of the Adhan (call to Prayer) is due, no one comes to announce it. Consequently, I carry out this duty through the microphone, but while sitting. It is worth mentioning that this Masjid has no regular Mu'adhin (caller to Prayer), that is, there is no person empowered by the authority responsible for Masjids to announce the Adhan. Whoever enters the Masjid at the time of the Adhan should announce it. Is it permissible for me to announce the adhan while sitting down because of the reason already stated? Please advise, may Allah reward you with the best!

A: The basic rule regarding the Adhan is that it should be announced by a person who is standing. However, it is permissible for

(Part No. 5; Page No. 62)

a person - who has a Shar`y (Islamically lawful) excuse to sit - to announce the Adhan as long as the objective of informing the people about the time of Salah is met. Yet it is better for the Adhan to be announced by a standing person whenever this is possible.

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Fatwa no. 19015

Q: I work in a company where the Adhan (call to Prayer) of Zhuhr (Noon) and `Asr (Afternoon) Prayers is announced using a recorder. What is the ruling on this? Is this Adhan considered Shar`y (Islamically lawful)? Is it sufficient to pronounce the Adhan in the Musalla (a place for Prayer), taking into consideration that only a small number of employees hear it owing to the largeness of the company? What is your opinion with regard to pronouncing the Iqamah (call to start the Prayer) using a loudspeaker to draw the attention of those who do not hear the Adhan?

A: Announcing the Adhan using a recorder does not comply with the Shar`y Adhan, which is prescribed to notify the people that the time of Salah (Prayer) has become due. It is not an actual Adhan but only a recorded voice whereas the Adhan is an act of worship that must involve both intention and deed. The Prophet (peace be upon him) said: ("The reward of deeds depends on the intentions and every person will get the reward according to what they have intended.") Thereupon, the Adhan must be announced when the time of Salah becomes due in the place where Salah is offered. If there is a need for a loudspeaker to inform the people so that they come

(Part No. 5; Page No. 63)

and offer Salah, there is no harm in using it.

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The fourth question of Fatwa no. 16480

Q 4: If i miss the `Asr (Afternoon) Prayer in congregation and i want to offer it at home before its due time is over; should i pronounce the Adhan (call to Prayer)?

A: If you miss an obligatory Salah (Prayer), you could either perform it in the Masjid (mosque) or at home. If it is within your ability to perform it in congregation, you have to. You should pronounce the Iqamah (call to start the Prayer) before offering Salah, but you do not need to pronounce the Adhan, because the Adhan already pronounced is the Masjid is enough.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14289

Q 2: In our village during the month of Ramadan, the Mu'adhin (caller to Prayer) announced the Adhan (call to Prayer) for the Maghrib (Sunset) Prayer seven times before the Prayer time. Accordingly, a number of the people at our village broke their fast. It is note worthy that the Mu'adhin did not do that on purpose.

Does he have to make Kaffarah (expiation)? Do the people who broke their fast have to

(Part No. 5; Page No. 64)

make up for that day?

A: During the month of Ramadan, the Mu'adhin has to make sure that the Prayer time is due, especially at sunset and dawn. This is because at sunset, it is permissible to break the fast and at dawn, it is obligatory to abstain from food and drink. If the Mu'adhin did this out of forgetfulness, we ask Allah to forgive him. However, he must tell the people who broke their fast that they have to make up for that day.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 15898

Q 2: We have two Masjids (mosques); one is Jami` (a large mosque where Jumu`ah [Friday] Prayers are held) and the other is a small one. Once I went to offer Salah (Prayer) in the small Masjid; and although the Iqamah (call to start the Prayer) was already announced in Al-Majid Al-Jami`, no one had announced the Adhan (call to Prayer) in the small Masjid. In such a case, should we announce the `Iqamah and offer Salah or should we first announce the Adhan and the `Iqamah and then offer Salah? Please advise.

A: If the mu'adhin (caller to Prayer) has not announced the Adhan, it is desirable for those who attend to offer Salah to announce it except if this would cause disruption, like if the time is late. In this case, it is sufficient to announce the `Iqamah only.

(Part No. 5; Page No. 65)

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Fatwa no. 17374

Q: The Imam (the one who leads congregational Prayer) and the Mu'adhin (caller to Prayer) of our Masjid (mosque) is the same person. He is doing a great job (although none can verify this but Allah). However, he often hastens the Adhan (call to Prayer), especially in Ramadan. Once he hears the radio announces that the Adhan is about to be aired live from Al-Masjid Al-Haram (the Sacred Mosque in Makkah), he immediately pronounces it even before it is pronounced in Al-Haram. When we tell him of that matter, he says that the sun sets five minutes before the time of the Adhan in Al-Haram, claiming that he and others have witnessed that many times at the seashore. He quotes as supporting evidence the Hadith in which the Messenger (peace be upon him) said: ("When night falls from this side and the day vanishes from this side and the sun sets, the fasting person should break their Sawm (Fast).") **He quotes other reported Hadith pertaining to the preference of hastening to break Sawm. Please advise us in this regard. May Allah reward you!**

A: It is not permissible for the Mu'adhin to pronounce the Adhan once he hears the radio announcer say that the Adhan will be aired from Al-Masjid Al-Haram, because this does not indicate the beginning of the Adhan but rather the approach of its due time. The Mu'adhin is not permitted to pronounce the Adhan unless he is sure that the prescribed time of the obligatory Salah (Prayer) is due. It is also permissible for him, if he is in Makkah and the Adhan of

(Part No. 5; Page No. 66)

Al-Masjid Al-Haram is aired live on that day, to pronounce the Adhan in his Masjid upon hearing that of Al-Masjid Al-Haram, but not before that.

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Fatwa no. 18493

Q: What is the ruling on a person who announces the Adhan (call to Prayer) before the due time of Adhan announced in Um Al-Qura, especially the Adhan of the Maghrib (Sunset) and Fajr (Dawn) Prayers?

A: Whoever is not sure of the crack of dawn and sunset should announce the Adhan according to the Prayer times of Um Al-Qura because they are legally recognized Prayer times in the Kingdom of Saudi Arabia and we heard of nothing wrong with it.

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The second question of Fatwa no. 17332

Q 2: During the Iqamah (call to start the Prayer), do we have to remain seated until the Mu'adhin (caller to Paryer) says the phrase 'the Salah (Prayer) is due to be established' after which we have to stand up for Salah? Is it permissible to say: "May Salah continue to be established for as long as the heaven and the earth continue to exist"?

A: It is permissible to stand up for Salah at the announcement of Iqamah. There is nothing wrong, however, if one remains seated until

the Mu'adhin says: "The Salah is due to be established". This is permissible only if the Imam is present at the moment the Iqamah is announced. If, however, the Imam is not present, then one must remain seated until they see him.

The Prophet is not reported to have said statements such as 'May Salah continue to be established...' upon the announcement of the Iqamah. Therefore, it is preferable not to utter these words. One may, however, repeat the same words uttered by the Mu'adhin.

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The second question of Fatwa no. 18097

Q 2: In many Masjids (Mosques), the prayers' rows are formed before the Iqamah (call to start the Prayer) is pronounced, especially when there are lectures and in Jumu`ah (Friday) Prayer. Is this Bid`ah (innovation in religion)?

A: If the Imam is not present, it is recommended for the Ma'mums (persons being led by an Imam in Prayer) to stand up when seeing him for the Prophet (peace be upon him) said, ("When the Iqamah is pronounced, do not get up until you see me.") .

However, if the Imam is present in the Masjid, the Ma'mums would get up to offer Salah when the Mu'adhin (caller to Prayer) starts to pronounce the Iqamah. The Ma'mums are not to be blamed if they get up

(Part No. 5; Page No. 68)

at the beginning, the middle, or the end of the Iqamah.

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First question of Fatwa no. 18793

Q 1: Regarding the Athar (narration from a Companions) which reads: "The Mu'adhin (caller to Prayer) is in charge of Adhan (call to Prayer) and the Imam (the one who leads congregational Prayer) is in charge of Iqama (call to start the Prayer)"; does this Athar just mean that the Imam is the person to decide the time of Iqamah or does it mean that the Imam is entitled to ask a person other than the Mu'adhin to make Iqamah?

A: The narration quoted in the question means that it is the Imam who decides the time of Iqamah. The concerned narration does not imply that the Imam is to ask a person other than the Mu'adhin to make Iqamah without there being a legal excuse, for doing so contradicts Sunnah (whatever is reported from the Prophet). A Hadith that supports the foregoing is what is related by Abu Dawud and Al-Tirmidhy from the Prophet (peace be upon him) that he said: ﴾Whoever calls the Adhan pronounces the Iqamah.﴿ Al-Tirmidhy commented: "The fact that most scholars accepted such a Hadith and acted upon it is a sign of its authenticity."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 5; Page No. 69)

Fatwa no. 20528

Q: We work in the Salt Water Desalination Public Corporation in Jeddah. The corporation produces water and electricity. Work demands great caution and punctuality. The working hours that have been regulated include half an hour break for Zhuhr (Noon) Prayer. The time for the Zhuhr Prayer changes gradually during the four seasons from (12:05 p.m.) to (12:40 p.m.). The time for Salah (Prayer) is fixed at (12:50 p.m.) throughout the year and the Adhan (call to Prayer) is announced in its due time. This is an attempt to regulate the work as the Prayer break begins at (12:30 p.m.) and ends at (1:00 p.m.); and this is fixed throughout the year.

Is there anything wrong with announcing the Adhan in its due time and delaying the Iqamah (call to start the Prayer) to (12:50 p.m.)? Please advise; may Allah reward you. Is the employee who does not abide by these regulations to blame? Indeed, some employees may leave their work and go to the Masjid (mosque) directly after hearing the Adhan even if it is announced at (12:10 p.m.). As the issue is urgent, please decide it as soon as possible. May Allah preserve you for Islam and Muslims and guide you to things that please Him. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

(Part No. 5; Page No. 70)

A: It is permissible to delay the Iqamah until the people prepare themselves and come to Salah. Anyone who wants to go to the Masjid immediately after the Adhan may do so, because this is the basic rule.

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Fatwa no. 21434

Q: is it permissible for a person who makes the iqamah for Salah to put his fingers in his ears, or hold his hand on his chest as if he is in Salah, as I saw some people do both things. Because I love the Prophet (peace be upon him) and his Sunnah, I would like to know what is right, may Allah reward you for that!

A: The basic ruling in the Shari`ah is that acts of worship should be based on Tawqif (a religious text and not personal opinion) and not on sayings or acts involving innovation in religion. Therefore it is not permissible for a person who makes the Iqamah to put his fingers in his ears; because this is specific to the Adhan. Also it is not permissible to hold one's hands on the chest as if in Salah because there is no evidence for doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17944

Q: Your Eminence, some female students in classes of illiteracy elimination in our district announce the Adhan (call to Prayer) and the Iqamah (call to start the Prayer) loudly. They have been informed by some of their colleagues in the center that this is not permissible. I hope Your Eminence will send us a written Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard so that we can inform them about it and post it on the bulletin board in the center, if Allah wills. They also offer Salah (Prayer) in congregation being led by one of them.

A: The Adhan and Iqamah have to be announced by men. Women are not required to announce either the Adhan or Iqamah lest their voice is attractive and attracts men. Only the men among the Sahabah (Companions of the Prophet) announced the Adhan whereas women did not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 18252

Q 7: should woman pronounce Iqamah (call to start the Prayer) when offering congregational Prayer together?

A: Women are not required to pronounce Iqamah, as this is the job of men.

(Part No. 5; Page No. 72)

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The second question of Fatwa no. 18333

Q 2: is it permissible for a woman to pronounce the Adhan (call to Prayer) at her home to offer Salah (Prayer)?

Q: It is not permissible for a woman to pronounce the Adhan whether at home or elsewhere, because the pronouncement of the Adhan must only be carried out by men, and to avoid Fitnah (sedition) that may result from hearing her voice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15410

Q 1: It has become customary for some people awaiting the Salah (Prayer) in the Masjid (mosque) to say when the Iqamah (call to start the Prayer) is being pronounced and after the Shahadah [(Testimony of Faith, saying "La ilaha illa Allah" (there is no deity but Allah)]: "Verily, La ilaha illa Allah." Some Muslim brothers tell them that this is not permissible, because it is not authentically reported from the Prophet (peace be upon him). Some others say after the Iqamah and before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer): "O Allah, show mercy on us when we stand for reckoning before You." Similarly, some Muslim brothers object to that as being not permissible on the grounds that this Du`a' (supplication) is not authentically reported in any books.

A: It is prescribed that those who hear the Iqamah are allowed to repeat the same phrases of the Iqamah, because the Prophet (peace be upon him) has ordered us to repeat what the Mu'adhin (caller to Prayer) says.

This is based on the fact that the Iqamah is the Adhan, and one should say after it: (O Allah! Lord of this most perfect call (to Prayer) and of the Prayer that is to be established, grant our master, Muhammad, Al-Wasilah (the most superior degree in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him. Verily, You never break a promise.) However, and as far as we know, there is no specific Du`a' to be said after the Iqamah and before Takbirat-ul-Ihram except the one mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16802

Q 3: What is the ruling on sending peace and blessings upon His Messenger aloud after the Adhan (call to Prayer) using different wordings?

A: It is recommended to repeat after the Mu'adhin (caller to Prayer) except when he says, 'Hayy `ala Al-Salah [come to Prayer!], Haya 'ala Al-falah [come to success!]' for the listener should then say, 'La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah)'. When the Adhan is pronounced, the Mu'adhin and the listeners should send peace and blessing upon the Prophet (peace be upon him). They should also say individually rather than collectively, ("Allahumma rabba hadhihi al-da'wati al-Tammah, wal -Salatil-Qa'imah, 'ati Muhammadan al-Wasilata wal-Fadilah, wab`athhu maqaman mahmudan alladhi wa'atah. [Oh Allah, the Lord of this perfect call and of this prayer, which is going to be established, bestow upon Muhammad Al-Wasilah (the highest position in Paradise) and Al-Fadilah (extra degree of honor) and raise him to Al Maqam Al Mahmud, which You have promised to him].") It is not permissible for the Mu'adhin to say this Du`a' (Supplication) out loud after the Adhan so that it will not

be considered part of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17414

Q 2: after finishing the adhan (call to Prayer), some Mu'adhins (callers to Prayer) invoke allah's blessings upon the Prophet (peace be upon him). Some say: "Peace and blessings be upon you O you bright-faced and peace and blessings be upon you light of Allah's Throne etc..." We told them that their deed is a Bid`ah (innovation in religion). They said that we hate the Prophet (peace be upon him), and that this is the norm of Sunnis and Wahhabis i.e. followers of Muhammad ibn `Abdul-Wahhab who all hate Prophet Muhammad and do not like to invoke Allah's blessings upon him!

A: Invoking Allah's Blessings upon the Prophet (peace be upon him) is permissible. It is a great grace of Allah. But it should be done just like the Prophet has done it at the times he used to do it. Invoking Allah's Blessings upon the Prophet (peace be upon him) following the Adhan as mentioned in the question is unlawful and Bid`ah. It involves adding to the wording of the Adhan while the Prophet (peace be upon him) said: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ When the Muslim hears the Mu'adhin (caller to Prayer) making the Adhan, the Sunnah for him is to repeat what the Mu'adhin says, except when he says: 'Come to Salah (Prayer)! Come to success!' in which case the listener should say: 'La hawla wa-la quwwata illa billah i.e. (There is neither might nor power except with Allah)'. After that both the listener and the Mu'adhin should invoke Allah's Blessings upon the Prophet (peace be upon him) in the same manner which the Prophet (peace be upon him) mentioned including the following manners: ﴾'O, Allah! Send prayers upon Muhammad and the family of Muhammad,

(Part No. 5; Page No. 75)

just like You sent prayers upon Ibrahim and upon the family of Ibrahim. You are indeed the Praiseworthy and the Glorious. O Allah! Bless Muhammad and the family of Muhammad, just like You blessed Ibrahim and the family of Ibrahim. You are indeed the Praiseworthy and the Glorious.﴿ Also it is sufficient for the person to invoke Allah's blessings upon the Prophet in the shortened form, i.e. "Allahumma Salli Wa Sallim `Ala Rasulallah" (O Allah send your peace and blessings upon Allah's Messenger) instead of the innovated forms mentioned in the question. Then the person should say: ﴾O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him.﴿ As for doing so in the microphone collectively, it is a Bid`ah and impermissible.

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Third question of Fatwa no. 18762

Q 3: if a person hears the Adhan (call to Prayer) while they are reciting Qur'an, should they proceed with their recitation or repeat what the Mu'adhin (caller to Prayer) says?

A: When the Mu'adhin makes Adhan it is Mustahab (desirable) for whoever hears him to repeat what he says. Only when the Mu'adhin says the Hay `alatayn (Statements said while making call to prayer; 'come to Salah' and 'come to success'), a person should say: La Hawla Wa-la Quwwata Illa Billah (There is neither might nor power except with Allah). However, if a person hears Adhan while they are reciting Qur'an; they should stop the recitation, repeat what the Mu'adhin says, then resume their recitation. The foregoing is supported by a Hadith in which the Prophet (peace be upon him) said: ﴾When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for whoever invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Jannah (Paradise) fitting for only

(Part No. 5; Page No. 76)

one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.﴿ Moreover, the Prophet (peace be upon him) said: ﴾Whoever says upon hearing the Adhan ' O Allah, Lord of this perfect Da`wah (call) and of the established Salah Prayer, grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for him on the Day of Resurrection.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 19136

Q 6: When the Mu'dhin (caller to Prayer) finishes the Adhan (call to Prayer) saying, "Allahu Akbar (Allah is the Greatest)," "Allahu Akbar," "La ilaha illa Allah (there is no deity but Allah)," I say, "Abadan La ilaha illa Allah (there will never be another deity but Allah" twice. Some people have told me that this is not permissible. Is this saying right?

A: It is desirable to follow the Mu'adhin by repeating what he says except when he says, "Hay `ala-al-Salah (come to Prayer)" and "Hay `ala-al-Falah (come to success)," the listener is to say "La Hawla wa-la Quwwata illa billah (There is neither might nor power except with Allah)." After the end of the Adhan, the listener is to ask Allah (Exalted be He) to send peace and blessings upon the Prophet (peace be upon him) and say the following Du`a' (supplication): (O Allah! Lord of this most perfect call (to Prayer) and of the Prayer that is to be established, grant our master, Muhammad, Al-Wasilah (the most superior degree in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him.) Therefore, you are not allowed to say, "Abadan" for this word was not reported from the Prophet (peace be upon him); and saying it is an act of Bid`ah (innovation in religion).

(Part No. 5; Page No. 77)

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The second question of Fatwa no. 19327

Q 2: is there a specific Du`a' (supplication) to be said after the Mu'adhin (caller to Prayer) says, "La ilaha illa Allah (there is no deity but Allah)" while pronouncing the iqamah (call to start the Prayer)?

A: It is an act of Sunnah (reported from the Prophet) for those who hear the Iqamah to repeat what the Mu'adhin says, except when he says, "Hay `ala-al-Salah, Hay `ala-al-Falah ("come to Salah; come to success"). This is because of the general meaning of the Prophet's saying: ("When you hear the call (to Prayer), repeat what the Mu'adhin says.") (Agreed upon by Al-Bukhari and Muslim) Al-Hafizh Ibn Hajar said that this is proof of the permissibility of repeating what the Mu'adhin says in the Iqamah, in accordance with the Hadith narrated on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) from the Prophet (peace be upon him): (Then when he (the Mu'adhin) says, "Hay `ala-al-Salah," he (one of you) should say, "La Hawla wala Quwwata illa billah (There is neither might nor power except with Allah)." Then when he (the Mu`adhin) says, "Hay `ala-al-Falah (come to success), he should say, "La Hawla wala Quwwata illa billah.") (Related by Muslim in his Sahih (authentic) Book of Hadith)

Al-Bukhari related on the authority of Mu`awiyah (may Allah be pleased with him): (When he (the Mu'adhin) says, "Hay `ala-al-Salah," he says, "La Hawla wala Quwwata illa billah.") On the authority of Abu Umamah who narrated: (When Bilal started to pronounce the Iqamah and reached the phrase, "Qad Qamat-al-Salah" (Salah is about to begin)," the Prophet (peace be upon him) said, "Aqamaha Allahu wa adamaha (may Allah keep it established forever).") The Prophet (peace be upon him) repeated the same phrases of the Iqamah as mentioned in the Hadith narrated on the authority of `Umar when pronouncing the Adhan (call to Prayer). Al-Mundhiry commented that there is an unknown narrator in the Sanad (chain of narrators) of this Hadith narrated on the authority of Abu Umamah. It also includes a narrator, called Shahr, in its Sanad whose authenticity is questioned.

(Part No. 5; Page No. 78)

Al-Nawawy ranked this Hadith as Da`if (weak) and Munqati` (a Hadith with a missing link after the Follower; the generation after the Prophet's Companions), as one of its narrators, Shahr ibn Hawshab, did not hear from Ibn Abu Awfa, another narrator in the same Hadith. Therefore, it is prescribed for the person who hears the Iqamah when the Mu'adhin says, "Qad Qamat-al-Salah" to repeat the same words, because of the general meaning of the Hadith narrated on the authority of `Umar (may Allah be pleased with him) and other Hadith to the same effect.

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Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20192

Q: Allah (Exalted be He) says: ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴿ Is it permissible for a Mu'adhin (caller to Prayer) to recite this Ayah (Qur'anic verse) after the Adhan (call to Prayer)? Is it a Sunnah (reported from the Prophet), a desirable act, or a Bid`ah (innovation in religion)? Is it permissible for a Mu'adhin to say before the Iqamah (call to start the Prayer): "O Allah! Protect us from the shame of the world and the torment of the Hereafter, O Generous. O Allah, be merciful to me as You were with all the Companions of the Messenger of Allah"?

A: It is prescribed for everyone who hears the Adhan to repeat what the Mu'adhin says, except when reaching the phrases "Hay `ala-al-Salah" and "Hay `ala-al-Falah (come to Prayer, come to success)," they should say "La Hawla wala Quwwata illa Billah (there is neither might nor power except with Allah)." After finishing the Adhan, they should send peace and blessings upon the Prophet (peace be upon him) without pronouncing it loudly. Afterwards, they should say: ﴾O Allah! Lord of this most perfect call (to Prayer) and of the Prayer that is to be established, grant our master, Muhammad, Al-Wasilah (the most superior degree in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him.﴿ On the authority of `Abdullah ibn

`Amr ibn Al-`As (may Allah be pleased with them both) who narrated that he heard the Prophet (peace be upon him) saying: ﴾"Whenever you hear the Mu'adhin, repeat what he says then send peace and blessings upon me because anyone who sends peace and blessings upon me once, "Whenever you hear the Mu'adhin, repeat what he says then send peace and blessings upon me because anyone who sends peace and blessings upon me once, Allah will give them the reward of ten (kinds of mercy). Then ask Allah to grant me Al-Wasilah, which is a degree in Paradise that will not be given except to one servant of Allah and I hope that servant will be me. Anyone who asks Allah to grant me Al-Wasilah, they will be given my intercession."﴿ (Related by Muslim, Abu Dawud, and Al-Tirmidhy) Also, on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ﴾When the Mu'adhin says, Allahu Akbar (Allah is the Greatest), Allahu Akbar," one should say, "Allahu Akbar, Allahu Akbar." When he says, "Ashhadu an-la ilaha illa Allah (I testify that there is no deity but Allah)," one should say, "Ashhadu an-la ilaha illa Allah." When he says, "Ashhadu anna Muhammadan Rasul-ul-Allah (I testify that Muhammad is the Messenger of Allah)," one should say, "Ashhadu anna Muhammadan Rasul-ul-Allah." When he says, "Hay `ala-al-Salah," one should say, "La Hawla wala Quwwata illa billah." When he says, "Hay `ala-al-Falah," one should say, "La Hawla wala Quwwata illa billah." When he says, "Allahu Akbar, Allahu Akbar," one should say, "Allahu Akbar, Allahu Akbar." When he says, "La ilaha illah Allah," one should say, "La ilaha illah Allah." The one who responds (as such) from the heart shall enter Paradise.﴿ There is no special Du`a' (supplication) to be said before the Iqamah.

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The fourth question of Fatwa no. 16874

Q 4: Is raising the hands upward when supplicating to Allah after the end of Adhan an act of Bid`ah (innovation in religion)?

(Part No. 5; Page No. 80)

A: After repeating Adhan and invoking Allah's Peace and Blessings upon Prophet Muhammad (peace be upon him), it is recommended to say: (O Allah! Lord of this perfect call and of the regular prayer which is going to be established, bestow upon Muhammad Al-Wasilah (the highest position in Paradise) and Al-Fadilah (extra degree of honor) and raise him to Al Maqam Al Mahmud (the best and the highest place in Paradise), which You have promised him.") This statement is authentically reported from the Prophet (peace be upon him) on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with both of them) in Sahih Al-Bukhari (may Allah be merciful with him). However, raising the hands has no mention in the report, so it is an act of Bid`ah to do it.

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The second question of Fatwa no. 19272

Q 2: Is it permissible when one hears the Mu'adhin (caller to Prayer) saying, "Ashhadu anna Muhammadan Rasul-ul-Allah (I bear witness that Muhammad is the Messenger of Allah)" to say, "O Muhammad, you are the joy of my eye"? This saying is widely spread among non-Arabs, especially Indians and Pakistanis.

A: This saying has no basis in Shari`ah (Islamic law). Rather, it is innovated and therefore is not permissible. It is an act of Sunnah (reported from the Prophet) to repeat what the Mu'adhin says without any additions. This is because the Prophet (peace be upon him) said: ("When you hear the Mu'adhin, say as he says.") (Agreed upon by Al-Bukhari and Muslim) However, when the Mu'adhin reaches the phrases: "Hay `ala-al-Salah" (come to Prayer), Hay `ala-al-Falah (come to success)," the listener should say, "La Hawla wala Quwwata illa billah (there is neither might nor power except with Allah)."

This was related in the Sahih (authentic) Book of Hadith of Imam Muslim as authentically reported from `Umar (may Allah be pleased with him) from the Prophet (peace be upon him).

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Approach of Salah time

Fatwa no. 18284

Q: On behalf of the residents of Dawmah Al-Jandal governorate located in Al-Jawf region, I ask you whether it is true that a time period of one hour and a half separates the break of the true dawn (the white line which penetrates the darkness of the horizon in the east) and sun rise. Is there any evidence from Shari`ah (Islamic law) to support that? Is it permissible to use a calendar to determine the time of Salah?

Some people found that there is a time period of fifteen minutes. Some people of knowledge paid us a visit and said to us: "The Iqamah (call to start the Prayer) must be delayed by twenty-five minutes from the time of the Adhan (call to Prayer) in the calendar in order that the time of Salah is known to have approached." This means that both the Adhan and voluntary Salah offered before the obligatory Salah and Iqamah are offered before the appointed time. I have read the statement of Muhammad Rashid Rida (may Allah be Merciful with him) in his Tafsir (exegesis of the meanings of the Qur'an) called "Tafsir Al-Manar", (vol. 2, p. 184; Dar Al-Ma`arif edition). Commenting on the Ayah (Qur'anic verse) which reads: ﴾and eat and drink until appears to you distinct﴿ he said: "It is part of human nature that some individuals are prone to strictness while others are prone to negligence. Most people, however, adopt a moderate course between exaggeration and negligence. One of the things that proves that the ancestors went to extremes in taking care of outward appearance, yet ignoring the reformation of the inner souls is that

they would determine the starting time of Fajr by means of hours. As a means of precaution while observing Sawm (Fast), they would announce the Adhan (call to Prayer) of Fajr twenty minutes before its appointed time. As a matter of fact, daylight appears only twenty minutes after the break of Fajr. They delay the Adhan of Maghrib (Sunset) Prayer at least five minutes. Some of the Shi`ah (Shi'ites) stipulate the appearance of stars." He kept on stating this issue confirming that this increase should be as a means of drawing people's attention to be ready for the break of the dawn.

We ask Allah that you will guide us so that we will apply the ruling you state. I stated earlier that some people of experience identify the time of Fajr by reference to the time period of one hour and a half before the sun has risen. Is there any proof for this?

A: Determining the appointed times of Salah is based on the Hadiths of the Prophet (peace be upon him). It was authentically reported that the appointed time of Zhuhr (Noon) Prayer starts when the sun begins to decline from its zenith and ends when the size of an object's shadow is equal to the size of that object. The appointed time of `Asr (Afternoon) Prayer starts when the shadow of everything becomes equal to itself and ends when it becomes twice its length or when the sun turns yellow. This is the optional time for offering `Asr Prayer. The appointed time of Maghrib Prayer starts

from sunset until the twilight disappears.

(Part No. 5; Page No. 84)

The appointed time of `Isha' (Night) Prayer starts from the disappearance of twilight until mid-night. This is the optional time for it. The time when it is necessary to offer `Isha' Prayer starts from mid-night until the break of dawn. The appointed time of Fajr Prayer starts from the break of the true dawn (i.e. the white line which penetrates the darkness of the horizon in the east) and continues until sunrise.

These are the appointed times of the Five Obligatory Daily Prayers. The Muslim is duty bound to offer these Salahs at the times which have been stated by the Sunnah. There is nothing wrong to refer to calendars if they happen to correpond to the appointed times of Salahs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 19305

Q 4: What is the ruling on those who determine the times of Salah (Prayer) based on the clock, and not as prescribed by the Prophet (peace be upon him) by awaiting their due times, as in the case of awaiting the advent of the red twilight in the morning to offer the Fajr (Dawn) Prayer and so on?

A: Each Salah has a certain time at which it begins and ends. It was reported that (Jibril (Gabriel) led the Prophet (peace be upon him) in Salah at the beginning and at the end of the time of each Salah. Then he said: "The time of Salah is in the period between these two times.") The Prophet (peace be upon him) maintained offering the Five Obligatory Daily Prayers on their due times, and said: (Pray as you have seen me praying.) Accordingly, Muslims are required to observe the due times of Salah

(Part No. 5; Page No. 85)

and to hasten to perform them in congregation.

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The first question of Fatwa no. 17879

Q 1: we offer Salah (Prayer) at its due time although the Adhan (call to Prayer) is not called on time. Is it valid or should we repeat it?

A: The Five Obligatory Daily Prayers have fixed prescribed times on which they should be offered, according to Allah's saying, ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ which means that it is as proven as the Qur'an and fixed in regular times.

The beginning of the time of Salah is a condition for its validity. If a person offers Salah before the beginning of its time, their Salah is Batil (null and void), as they have offered it in a different time other than that prescribed by Allah (Exalted be He). If anything is done in a way other than that prescribed by Allah, it is Batil.

If you find out that you used to offer Salah before the beginning of its time, you should repeat it. If it is out of your negligence and carelessness,

(Part No. 5; Page No. 86)

you should also perform Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for what you did, and insist on not doing it again. If it was out of ignorance of the ruling or the time, there is no harm on you, but you should repeat the Salah. It is not one of the conditions of the validity of Salah to pronounce the Adhan after the beginning of its time; it is valid if it is offered in its prescribed time. However, the Mu'adhin (caller to Prayer) should repeat the Adhan, unless there is another person who pronounces the Adhan on its time instead of him.

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The first question of Fatwa no. 20242

Q 1: There are more than six hundred students in the faculty. We have a fixed daily program that extends from the Fajr (Dawn) Prayer until after the `Isha' (Night) Prayer. We change the time of Salah (Prayer) according to the previously prepared schedule. For instance, we might delay the Zhuhr (Noon) Prayer until one o'clock in the afternoon. All the people offer Salah at this time in the same Masjid (mosque). The Adhan (call to Prayer) is said on time, but the Iqamah (call to start the Prayer) is delayed. We would like to inquire about the ruling on delaying the Fajr Prayer until the time just before sunrise, and the ruling on staying asleep

(Part No. 5; Page No. 87)

until the Iqamah before sunrise. Please advise concerning the times of Salah and the ruling on shifting them. In case this is permissible, would it be considered carelessness?

A: It is better to offer the obligatory Salah in the beginning of its time, according to the following Hadith related by Al-Bukhari and Muslim as follows: (On the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) who said, "I asked the Prophet (peace be upon him): What is the deed most liked by Allah?" He said, "Offering Salah in the beginning of its due time.") If a person delays Salah to the end of its prescribed time, there is no blame on them, according to what was reported in Sahih (authentic) Hadith, such as the following: (Jibril (Gabriel) came to the Prophet (peace be upon him) to inform him about the times of Salah. On the first day, he led him in the Five Obligatory Daily Prayers in the beginning of their time. On the second day, he led him in the Five Obligatory Daily Prayers in the end of their times and said to him, "The time of Salah is between these two times.")

However, it is desirable to offer Salah in the beginning of its time according to the previously-mentioned Hadith, except if the weather is too hot. In this case, the Zhuhr Prayer might be delayed until the weather is more bearable, provided that it is offered before the time of the `Asr (Afternoon) Prayer. The same applies to the `Isha' Prayer, which is desirable to be delayed until the congregation gathers, based on what was authentically reported from the Prophet (peace be upon him). (When the Prophet (peace be upon him) found the Sahabah (Companions) assembled early for the `Isha' Prayer, he would offer Salah early, but when they came late, he used to delay the Salah.) (Agreed upon by Al-Bukhari and Muslim)

(Part No. 5; Page No. 88)

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The second question of Fatwa no. 13935

Q 2: what is the time for Zawal? Is it after the Zhuhr (Noon) Prayer or `Asr (Afternoon) Prayer?

A: The time for Zawal is when the sun starts to move from the middle of the sky to the western direction. It is the time for the Zhuhr Prayer.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16772

Q: When the Adhan (Call to Prayer) of Zhuhr (Noon) Prayer was pronounced, I asked my colleague to go to pray, but he replied that work has the first priority and that the time of Zhuhr Prayer is extended till `Asr (Afternoon) Prayer. My colleague asked me why the timing of Prayer is defined? Please, advise! May Allah protect you!

A: A Muslim should hasten to offer Salah when its time is due. It is better to offer Salah at the beginning of its time with the exception of the Zhuhr Prayer when it is very hot.

(Part No. 5; Page No. 89)

In this case, it should be delayed until it gets cooler provided that it is offered in congregation. `Isha' (Night) Prayer can also be delayed, till the first third of the night, if it is not difficult for the Ma'mums (persons being led by an Imam in Prayer). This is the tradition of the Prophet (peace be upon him) and the Salaf (righteous predecessors). It is not permissible to say that salah may be delayed to finish work. This is untrue, for Salah is the most important act of worship and this saying indicates that Salah is unimportant. When a person delays Salah, this might lead him to offer it individually when its due time is over. In both cases, this is negligence and a great sin.

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The third question of Fatwa no. 18952

Q 3: What is the ruling on delaying the Zhuhr (Noon) Prayer until it is less hot? Some countries are hot all year; are they permitted to delay the Zhuhr or should they not delay it except if there is an extraordinary rise in temperature, e.g. from 40 °C. to 50°C.?

A: It is recommended to delay the Zhuhr prayer when it is too hot until it is cooler, even if this is the case year-round. Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾When it is very hot, postpone the Zuhr Prayer until it becomes moderately hot because the severity of heat is of the raging of Hell-fire.﴿ Reported by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah).

(Part No. 5; Page No. 90)

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14673

Q: It was reported that the Messenger of Allah (peace be upon him) said: ("Anyone who misses the `Asr (Afternoon) Prayer will have all their (good) deeds annulled.") **The Messenger of Allah has spoken the truth. Does this refer to a person who misses the `Asr Prayer or the one who misses it in congregation? Please advise. Many thanks to you!**

A: the Prophet (peace be upon him) said: ("Anyone who misses the `Asr Prayer will have all their (good) deeds annulled") This Hadith refers to those who leave Salah (Prayer) intentionally until its time passes. The punishment of this deed is the annulment of their deeds. May Allah grant us safety!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14172

Q: I am a student and my exams start at 4 p.m. and end at 7 p.m. As time for the Maghrib (Sunset) Prayer is about 4:30 p.m.

(Part No. 5; Page No. 91)

and time for the `Isha' (Night) Prayer is roughly 5:50 p.m., attending such exams causes me to miss the Maghrib Prayer. Is it permissible for me under such circumstances to delay the Maghrib Prayer and combine it with the `Isha' Prayer at the time of the latter? Please, provide me with your beneficial advice.

A: You are required to perform the Maghrib Prayer on time for Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18002

Q 2: Is the person who delays offering the Maghrib (Sunset) Prayer for fifteen or twenty minutes regarded as still offering it at its due time? Is the Hadith, which states that Jibril (Gabriel) led our Prophet (peace be upon him) in Salah (Prayer) at the beginning and end of the time for each Salah and said to him, "O Muhammad, (the time for offering each) Salah is between these two times", Sahih (authentic)?

A: It is Mustahab (desirable) to offer the Maghrib Prayer at the beginning of its due time and it is also permissible to delay it. As for the Hadith that (Jibril led the Prophet (peace be upon him) in Salah...) it is a Hadith Sahih. Al-Bukhari said, "This Hadith is the most authentic narration concerning the times of Salah."

(Part No. 5; Page No. 92)

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The first question of Fatwa no. 19646

Q 1: What is the time limit for offering the Maghrib (Sunset) Prayer if one is traveling?

A: The time for offering the Maghrib Prayer ends when the red twilight disappears. This is based on the Hadith stating: (The time of the Maghrib Prayer is as long as the twilight has not disappeared.) (Related by Ahmad in his Musnad (Hadith compilation) and Muslim in his Sahih (authentic) Book of Hadith) This is true unless the traveler wants to combine the Maghrib Prayer with the `Isha' (Night) Prayer; in which case their time limit will extend to midnight.

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The second question of Fatwa no. 17983

Q 2: How should we define the time when the Maghrib (Sunset) Prayer is due; is it due when the sun sets or at a certain hour? In fact, some Muslims living in Germany say that the sun there sets at night, at 10 p.m. What is the ruling in such a case? May Allah honor you!

A: The basic rule states that the maghrib Prayer becomes due when the sun sets. Thus,

it is not permissible to offer the Maghrib Prayer until the sun is seen to set or most probably - in case it is cloudy or the like - is thought to have set.

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The second question of Fatwa no. 13754

Q 2: We, a group of young men, went on a picnic in a nearby desert. When the Maghrib (Sunset) Prayer became due, we got out of our car to offer the Salah (Prayer) in congregation only to be hit by heavy rains. Actually, there were no nearby Masjids (mosques) in the desert; and thus we returned to the car and drove on. The rain stopped only when the `Isha' (Night) Prayer became due. A controversy then arose; some of us believed that we should offer the `Isha' Prayer then make up for the Maghrib, while others believed that we should offer the Maghrib Prayer first and then the `Isha' Prayer. The controversy was so heated that each party offered Salah according to their respective opinion. Please answer us regarding what is proper in such cases so that we might worship Allah (Exalted be He) with deep insight.

A: Observing the order of Salah is obligatory. Thus, anyone who delays the Maghrib Prayer until the time for the `Isha' becomes due for a valid excuse should offer the two Salahs in order, that is, they should offer the Maghrib Prayer first and then the `Isha' Prayer.

(Part No. 5; Page No. 94)

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Fatwa no. 14138

Q: I travelled from Makkah to Madinah and arrived in Medina while the `Isha' (Night) Prayer was being offered. i offered the `isha' then the Maghrib (Sunset) Prayer.

I am asking about the ruling on this and what I should do if this is incorrect.

A: Abiding by the respective order of Salah (Prayers) is obligatory. Since you offered the `Isha' before the Maghrib, you should make up for the `Isha' Prayer.

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Fatwa no. 14528

Q: Praise be to Allah, I offer congregational Salah (Prayer) in the Masjid (mosque) of our village, and the people choose me as an Imam (the one who leads congregational Prayer). One day, while I was leading the people in the Maghrib (Sunset) Prayer,

(Part No. 5; Page No. 95)

and during Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), I remembered that I had not offered the `Asr (Afternoon) Prayer out of forgetfulness. Being ignorant of the ruling on this, I offered the Maghrib Prayer, and then I offered the `Asr Prayer.

First, is this right?

Second, is my Salah Batil (null and void) or not? What about the Salah of the Ma'mums (people being led by an Imam in Prayer), whether they knew this or not?

Third, am I considered sinful? If yes, please tell me what to do.

Fourth, please advise concerning what I should have done.

A: You should repeat the Maghrib Prayer, as the order is necessary. As for the Ma'mums, their Salah is valid, as they did not know what you did.

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The seventh question of Fatwa no. 21368

Q 7: A man on a journey delayed the Maghrib (Sunset) Prayer; and when he arrived, he joined the Imam (the one who leads congregational Prayer) who was offering the `Isha' (Night) Prayer. What should he do? Should he offer the `Isha' Prayer behind the Imam then offer the Maghrib Prayer or is it obligatory to observe the order of Prayers?

A: Anyone who misses the Maghrib Prayer and enters a Masjid (mosque) to find the Imam leading the `Isha Prayer is entitled to join the Imam with the intention of offering the Maghrib Prayer. When the third Rak`ah (unit of Prayer) is over, they should

(Part No. 5; Page No. 96)

sit and recite the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). Then, they can either say Taslim (salutation of peace ending the Prayer) or wait for the Imam until he finishes the fourth Rak`ah of the `Isha' Prayer to follow him in Taslim. However, it is preferable for the person to offer the Maghrib Prayer alone and then join the Imam in the remaining Rak`ahs of the congregational `Isha' Prayer.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18590

Q: When the Iqamah (call to start the Prayer) was pronounced for the Jumu`ah (Friday) Prayer, I remembered that I had not perform the Fajr (Dawn) Prayer. Should I offer the Prayer with them intending the Fajr or the Jumu`ah and then make up for the Fajr? What if I remembered this while offering the Jumu`ah?

A: If the Iqamah is pronounced for performing the Jumu`ah and one remembers that he did not offer the Fajr, he should perform the Jumu`ah, and then make up for the Fajr. According to a group of scholars, the sequence of Prayers is forgiven. Likewise, if he remembered while offering the Jumu`ah, he should continue and then make up for the Fajr.

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(Part No. 5; Page No. 97)

Fatwa no. 21254

Q: We are a group of national schools for handicapped children. We have a morning and an evening period every day. We have a group of teachers and specialists who work from 5:00 p.m., until 8:00 p.m. We offer the Maghrib (Sunset) Prayer congregationally in the school in its prescribed time. However, the time of the `Isha' (Night) Prayer starts during the classes of some children. Out of our keenness on offering the `Isha' Prayer congregationally in the school, we announced that the `Isha' Prayer is going to be fifteen minutes later so that everybody could attend the prayer. We would like to keep up the spirit of the congregation; avoid discrepancy; love and cooperate with each other in righteousness and piety; and prevent those who waste the time of the students, as they are a trust given to us by their parents. However, some teachers want to break the consensus and violate the public interest by offering Salah before the time fixed by the school and urging people to break the consensus and violate the rules of our religion,

(Part No. 5; Page No. 98)

which causes chaos and breaks the unity.

Please advise and give us a Shar`y (Islamically lawful) Fatwa concerning this issue, so that we are well-informed of the matters of religion and can stick to it. May Allah reward you and protect you.

A: If the situation is as you have mentioned, and you do not have a nearby Masjid where you can offer congregational Salah, there is no harm on you in delaying offering Salah a little out of necessity.

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Fatwa no. 21697

Q: I am an employee at the Ministry of Petroleum and Minerals. I would like to inquire about congregational Salah (Prayer). We have a large Musalla (a place for Prayer) on the ground floor of our building, and there are no Masjids (mosques) around the Ministry.

The times of Adhan (call to Prayer) differ throughout the days of the year according to the difference in the times of sunrise and sunset. The Adhan in Sha`ban is early, at 11: 37 a.m., and it is delayed gradually until it reaches 12: 07 p.m. in

(Part No. 5; Page No. 99)

Dhul-Qi`dah. Accordingly, the times of Iqamah (call to start the Prayer) differ throughout the year. There is no microphone to announce Iqamah among the employees, so we frequently miss the congregational Salah with the first and the second congregation. There might be a third or even a fourth congregation. We heard that some ministries and universities, such as the Islamic University of Imam Muhammad ibn Su`ud and others, fixed the time of Iqamah throughout the year, so that all the employees abide by it. Is there any harm in fixing the time of Iqamah to 12:15 throughout the year, so that all the employees know that it is fixed and there is only one congregation?

Please advise, may Allah support you and guide you to the benefit of Islam and the Muslims.

A: If the situation is as you have mentioned, there is no harm in fixing the time of the Zhuhr (Noon) Prayer, whether in summer or in winter, to 12: 15 p.m., as long as Salah is offered on time, as this entails ease for the people, helps them offer Salah behind the regular Imam and increases the number of the congregation.

(Part No. 5; Page No. 100)

However, the people responsible for this governmental institution should try to get a microphone for this Musalla, as this entails showing one of the rituals of Islam, reminding the forgetful people, and urging them to offer Salah immediately after the Adhan. Thus, they perform many good deeds, such as the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) performed on a regular basis; repeating after the Mu'adhin (caller to Prayer); saying what was reported after the Adhan; offering Salah in the first row; getting closer to Allah through different forms of worship, such as Dhikr (Remembrance of Allah), Du`a' (supplication) and reciting the Qur'an; being considered in Salah as long as they are waiting to offer Salah; and the angels ask Allah to forgive them while they are in the Musalla according to what was reported in the Sahih (authentic) Hadiths. This is a great reward not attained by those who come to the Masjid after Iqamah.

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Second question of Fatwa no. 20872

Q 2: What is the ruling on a man who, while offering a current obligatory Salah (Prayer), remembers that he has offered a previous one without being in a state of wudu' (ablution)? Is it permissible for him to change his intention or what should he do?

A: If a person remembers, while they are performing a current obligatory Salah, that they offered a previous one while not being in a state of Taharah (ritual purification); they are to stop the current

Salah, pray the previous one, then pray the current Salah. This is because praying Salahs (Prayers) in order is Wajib (obligatory). Besides, it is impermissible for the man mentioned in the question to change his intention from one obligatory Salah to another while he is performing Salah. However, it is permissible for him to proceed with the current prayer intending that it is just a Nafilah (supererogatory) one. He is then to pray the two Salahs in their right order. If he fears the expiry of the time of the current Salah; he is to pray it first.

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The ninth question of Fatwa no. 18612

Q 9: If a person misses an obligatory Salah (Prayer) due to circumstances beyond their control, is it permissible for them to offer it the following day? if a person does not offer the `Asr (Afternoon) Prayer and the time for the Maghrib (Sunset) Prayer becomes due, should they join the congregational Maghrib Prayer or offer the `Asr Prayer first and then offer the Maghrib Prayer individually?

A: First, it has been authentically reported that the Prophet (peace be upon him) said: (Anyone who misses a Salah because of sleep or forgetfulness should offer it when they remember it; there is no Kaffarah (expiation) for it except this.) The apparent meaning of this Hadith designates the obligation of hastening to make up for the missed Salah. The due time for the Salah, which was not offered because of sleep or forgetfulness, is when it is remembered. Accordingly, it is not permissible to delay it more than that.

Second, making up for the missed Salah should be done respectively, that is, if a person misses the `Asr

(Part No. 5; Page No. 102)

Prayer and the time for the Maghrib Prayer becomes due, they should offer the `Asr Prayer first and then the Maghrib Prayer. It is not permissible to offer the latter before the former, and so on.

Third, if a person misses the `Asr Prayer and does not remember that until the prescribed time of the Maghrib Prayer is due, they could offer the `Asr Prayer, then offer the Maghrib Prayer in congregation. If it is not possible to offer the `Asr Prayer before the Iqamah (call to start the Prayer) of the Maghrib Prayer is pronounced, they can join the congregational Maghrib Prayer with the intention of offering the `Asr Prayer. In this case, when the Imam (the one who leads congregational Prayer) says Taslim (salutation of peace ending the Prayer) for the Maghrib Prayer, they should stand up and offer the remaining fourth Rak`ah of the `Asr Prayer and then offer the Maghrib Prayer individually. It is to be noted that evidence derived from Shari`ah (Islamic law) have indicated that the difference between the intention of the Imam and that of the Ma'mum (a person being led by an Imam in Prayer) does not affect the validity of Salah.

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The first question of Fatwa no. 17295

Q 1: If someone is traveling and intends to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the latter one, then he enters a Masjid (mosque) at the time of the `Asr Prayer and finds the people offering Salah (Prayer) in congregation, should he join them with the intention of offering either Zhuhr or `Asr Prayer and then offers the remaining Salah alone?

A: Offering Salah in order is obligatory; so if someone misses a salah and finds people offering the due salah, he is to offer the missed Salah first then joins

(Part No. 5; Page No. 103)

them in the due Salah. Also, there is no blame on him if he joins them having the intention of offering the missed Salah and then offers the due Salah alone according to the most correct opinion of the scholars.

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Fatwa no. 20354

Q: while leading people in the Maghrib (Sunset) Prayer, the Imam remembered that he did not offer the `Asr (Afternoon) Prayer. What should the Imam and the Ma'mum (a person being led by an Imam in Prayer) do? Please, advise.

A: The Imam should continue the prayer with the Ma'mums and it is considered Nafilah (supererogatory prayer) on his part. The prayer of the Ma'mums is valid, for it is permissible for a person performing a Faridah (obligatory prayer) to be led by a person performing a Nafilah. Then, after finishing Salah, the Imam should make up for the prayer he missed, i.e. the `Asr, and then perform the due one, i.e. Maghrib.

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The first question of Fatwa no. 18885

Q 1: I was travelling, and when I had finished my errand, the due time of

(Part No. 5; Page No. 104)

the Maghrib (Sunset) Prayer was almost over. I performed Wudu' (ablution) to offer the Maghrib Prayer. While offering the second Rak`ah (unit of Prayer), I heard the Mu'adhin (caller to Prayer) pronouncing the Adhan (call to Prayer) for `Isha' (Night) Prayer. Should I finish offering the Maghrib Prayer? Is my Salah (Prayer) valid or do I have to repeat it? What should I do? Please advise.

A: It is obligatory for you to continue offering the Maghrib Prayer even if you hear the Adhan for the `Isha' Prayer, because the Maghrib Prayer precedes the `Isha Prayer in order, and there is an obligation to offer Prayers respectively.

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Fatwa no. 14234

Q: Is it permissible to offer Fajr (Dawn) Prayer in congregation after sunrise?

A: A Muslim should offer the five obligatory Prayers in their due time prescribed by the Shar` (Islamic law). It is prohibited to intentionally delay Salah beyond its due time. However, it is permissible for a person to offer Salah in congregation, if for example, he sleeps till the time of Salah is over.

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Fatwa no. 15136

Q: is it permissible for whoever misses a congregational Salah (Prayer) to make up for it after the expiry of its time bearing in mind that performing Salah during its regular time is a condition of its validity? Besides, is a person excused for not performing Fajr (Dawn) Prayer on time because of being always asleep at that time? Is it permissible for them to make up for Fajr Prayer every day after sunrise? It may be worth mentioning that some people say that Fajr Prayer is not to be made up for in such a case because performing Salah during its regular time is a condition of its validity.

A: Firstly: It is Wajib (obligatory) on whoever misses a Salah (Prayer) to hasten to make up for it as it is authentically narrated that the Prophet (peace be upon him) said: ﴾Whoever misses a Salah because of sleep or oblivion, they have to offer it when they remember it, there is no Kaffarah (expiation) for it except this.﴿

Secondly: It is Wajib on a person to follow the necessary mediums that help them to wake up early. For example, they have to use an alarm or ask somebody else who usually wakes up early to awaken them for Fajr Prayer. Being always asleep during the time of Fajr Prayer is not a valid excuse for not performing the concerned Salah on time and performing it only when a person wakes up. Doing the foregoing makes the concerned person liable to the threat which is mentioned in Allah's saying: ﴾Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.﴿ and: ﴾So woe unto those performers of Salât (prayers) (hypocrites),﴿ ﴾Those who delay their Salât (prayer from their stated fixed times).﴿

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The third question of Fatwa no. 16656

Q 3: In our Masjid (Mosque), people offer Fajr (Dawn) prayer half an hour before dawn. Should we offer Salah with the congregation before its prescribed time or offer it at its due time in our houses?

A: The beginning of the prescribed time of prayer is a condition that makes the Five Obligatory Daily Prayers obligatory and valid. This is a legal ruling and a well-established religious matter. If a person offers Salah before its due time, it is invalid and should be repeated in its due time. If what you have mentioned is true, you should advise those who are in charge of the Masjid.

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Second question of Fatwa no. 17641

Q 2: Could you please tell us how many hours or minutes there are between the break of dawn and sunrise so that we can identify the time for Fajr (Dawn) Prayer? As we seek to avoid performing Fajr Prayer before its time starts; what do we have to do from the

(Part No. 5; Page No. 107)

Shari`ah (Islamic law) viewpoint if such a Salah (Prayer) is held at Masjids (mosques) before the start of its time?

A: Time for Fajr prayer begins when the second Fajr (dawn) starts, which is the white line that spreads horizontally along the skyline. This may be checked either by viewing or daily timing calculations.

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Fatwa no. 18052

Q: what is Salat-ul-Ghadah and the time and manner related to its offering? what is the wisdom behind offering it?

A: Salat-ul-Ghadah is the Morning Prayer, that is, the Fajr (Dawn) Prayer which is one of the Five Obligatory Daily Prayers due to be offered by Muslims by day and night. It is offered after its time is due, starting from the break of Al-Fajr-ul-Sadiq (true dawn) until sunrise. It is an act of Sunnah (reported from the Prophet) to offer it while it is still dark, and to prolong it in a way that does not cause fatigue to the Ma'mums (persons being led by an Imam in Prayer). It consists of two Rak`ahs (units of Prayer) in which the Qur'an is recited loudly.

As for the wisdom behind it, it is one of the obligatory acts enjoined by Allah (Exalted be He) upon His Servants to show obedience to Him, as in all other acts of worship. Therefore, anyone who offers it together with other obligations as legally prescribed will be greatly rewarded; otherwise, they will lose

much.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17879

Q 2: If the Salah (Prayer) is offered before its due time, is it permissible to offer it with the Imam intending it as superregatory prayer before the Fajr (Dawn) Prayer?

A: If you are sure that the Salah is performed before its due time, you have to draw your Imam's attention to that mistake and not intend it as a Sunnah prayer. You should indicate that matter to the Imam and if he admits his fault, praise be to Allah; otherwise, you have to tell his supervisor to save yourself from blame.

Moreover, you should not offer Salah behind him as you know that he is offering Salah before its due time, because by that you agree with him in his mistake and this might tempt people to believe that he is doing the right thing.

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Fatwa no. 18684

Q: There is a prescribed time for each Salah (Prayer), for Allah (Exalted be He)

(Part No. 5; Page No. 109)

says, (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) People hold different opinions with regard to Fajr (Dawn) Prayer. Group no. (8) offers Fajr Prayer according to the schedule specified by the Ministry. According to this schedule, Salah is offered in the darkness. However, group no. (2) believes that Salah should be delayed. They support their view with the prophetic reports that refer to delaying Salah until the daybreak and before the crack of dawn such as the Hadith reported on the authority of `Aishah, and the Hadith of the man who was inquiring about the time of Salah reported from Salhan ibn Bawdah from his father. This is in addition to other various reports that have the same effect but are too long to be mentioned here. It is worth mentioning that group no. (2) delays performing Fajr prayer until the dawn is breaking and leaves the Masjid (Mosques) when the morning is manifest. They claim that the Salah offered by group no. (8) is invalid and they should repeat it. On the other hand, group no. (8) believes that the time in which they offer Salah is specified by legal astronomers and their Salah is valid. It is worth mentioning that the difference in time between the two groups is twenty minutes.

Is group no. (8) right in following the schedule set by the Ministry? Is their Salah invalid as claimed by group no. (2)? Is group no. (2) right? Should we follow this schedule? What should we do in this case? Should we offer Salah with group no. (8)

(Part No. 5; Page No. 110)

with the intention of Nafilah (supererogatory) and then repeat it so that we do not miss the reward of congregational Salah? Are we to be blamed if we offer Salah according to the prescribed time?

A: Firstly, the time of Fajr Prayer starts from the crack of the second dawn until sunrise. However, it is better to offer Fajr at the beginning of its prescribed time before the daybreak as stated in the Sahih (authentic) Hadith. It is reported on the authority of Jabir that, ("The Prophet (peace be upon him) used to perform Fajr in the darkness before dawn.") (Agreed upon by Al-Bukhari and Muslim). It means that he (peace be upon him) used to observe it in the darkness directly before the crack of dawn.

It is reported on the authority of `Aishah (may Allah be pleased with her) that ("The believing women used to offer Fajr Prayer with the Prophet (peace be upon him) while they are covered with their Murut (wool cloth). After finishing the prayer they would return to their houses without being recognized by anyone because of the darkness.") (Agreed upon by Al-Bukhari and Muslim). This is in addition to other Hadiths to the same effect.

Scholars state that the reports that apparently support delaying Fajr Prayer until Isfar, i.e. daybreak, indicate that the Prophet (peace be upon him) used to do this sometimes but he used to offer Fajr in

the darkness before the crack of dawn. It is said that the word "Isfar" means to ascertain the start of the daybreak. Others said it refers to the recommendation of prolonging the recitation in Fajr Prayer, so the day would be breaking when Salah is over.

(Part No. 5; Page No. 111)

Secondly, holding different opinions with regard to this matter should not be a reason for dispute and separation of Muslims who live in the same district. You should all unite, cooperate in righteousness and piety, abide by the Sunnah, and explain it to people kindly, not dispute over it. It is better to agree to offer Fajr Prayer at the beginning of its prescribed time as mentioned above. Otherwise, you can offer it in the middle or the end of its prescribed time so as to keep harmony between people.

You should follow the Juristic authority which is responsible for determining the time of Salah to ward off this kind of dispraised difference of opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 19160

Q 5: Is it permissible to delay Fajr (dawn) Prayer until sunrise? What is the ruling on whoever delays it? Is it permissible to offer Nafilah (supererogatory) prayers after sunrise until Zawal (midday)?

A: It is not permissible to delay Fajr Prayer or any other prayer until after its prescribed time.

(Part No. 5; Page No. 112)

Allah (Exalted be He) says, (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) It is permissible to offer Nafilah in the time between sunrise and Zawal especially Salat-ul-Duha (supererogatory Prayer after sunrise).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19528

Q 1: I have a disease in the spine. Doctors in my country failed to define a clear cause for my disease. Some say there is pus in the spine, and others say there is a gap between vertebras. The definite cause has not been discovered yet. I would like to tell you that I used to perform Fajr (Dawn) Prayer at its due time. Shortly after marriage, I used to sleep late. At the due time of the Fajr Prayer my wife wakes up to offer it and tries to awaken me but she can not and I do not feel it. When it becomes morning, I ask my wife why she did not awaken me, but she swears she did until I woke up and sat on the bed, but I was unconscious and did not feel this. Accordingly, I can not get off the bed to offer the Fajr Prayer.

(Part No. 5; Page No. 113)

I have not offered the Fajr Prayer in congregation for a long time, and I become accustomed to offering it at the time of Salat-ul-Duha (supererogatory Prayer after sunrise). What is the ruling on my Salah? Is there anything due on me in this regard? Please advise, may Allah reward you with the best!

A: If you are honest in what you say, then there is nothing due on you, for Allah (may He be Praised and Exalted) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ However, you should address this matter by sleeping early and seeking what helps you in waking up early when Fajr Prayer is due, whether by an alarm clock, asking your wife to awaken you and, most important, beseeching Allah to help you offer Fajr Prayer at its due time in congregation and ward off any evil from you. Allah (Glorified be He) says: ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ ; ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ and: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ May Allah facilitate your affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The ninth question of Fatwa no. 21264

Q 9: i miss Fajr (Dawn) Prayer due to sleep. My job is very hard and difficult. I can not wake up to offer Salah in its due time, so I offer it at seven o'clock after sunrise. It is worth mentioning that I go to work without having breakfast because I have no time. What is the ruling on this matter taking into consideration that I offer the rest of Salah in their due time?

A: It is not permissible for you to sleep and miss Fajr Prayer and offer it after its prescribed time. You must repent and offer Salah with the congregation in the Masjid (Mosque) in its due time which Allah has prescribed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21191

Q 1: What is the meaning of the Hadith of the Messenger of Allah (peace be upon him): ("Perform the Fajr (Dawn) prayer when it is time for Isfar, for it is great in reward.") **?**

A: This Hadith is Sahih (authentic Hadith). It was related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). The word "Isfar" mentioned in the Hadith signifies the time

(Part No. 5; Page No. 115)

when the dawn breaks and lights. Al-Qady `Iyad (may Allah be merciful with him) said, the word "Isfar" is derived from "Asfar" and "Safr", i.e. to appear. Thus, the Hadith means: offer Fajr prayer in its due time when the dawn breaks and do not offer it before the break of dawn.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 17878

Q: I paid a visit to Bergen, the western capital city of Norway after being invited by the Islamic Cultural Centre there. During my stay, I observed how the Islamic community is in great need of a Da`y (Islamic caller) who has both righteousness and religious knowledge. Like most European countries, there is no qualified scholar in Bergen who can undertake the responsibility of Da`wah (calling to Islam) and Fatwa. Some people who lack proper religious knowledge hold the position of a Da`y and issue invalid Fatwas which misguide Muslims there. This poses a great danger to Islam. The Prophet (peace be upon him) is reported to have said: ("When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger?" He said, "When authority is given to those who do not deserve it, then wait for the Hour.")

(Part No. 5; Page No. 116)

For example: The responsibility of making Da`wah efforts and issuing Fatwas in this city is undertaken by a man named Mahmud Al-Sayyad, who is officially responsible for the Islamic Society. He has also been appointed as an Imam in the society for many years. He used to issue Fatwas which lacked proper religious knowledge. One Fatwa stated the following:

Changing Prayer times in the city. He issued what has been called Al-Dahri Calendar. He distorted many religious matters for Muslims. He made them offer Maghrib (Sunset) and `Isha' (Night) Prayers before sunset. He also made them break their fast many hours before sunset. He attributed this Fatwa to a group of Saudi scholars and jurists.

However, I happened to read a Fatwa issued by the Fatwa Committee of the Kingdom of Saudi Arabia which states otherwise. It says that Muslims are obliged to abide by the regular prayer times as long as night and day continues to alternate. The Fatwa bears No. 2769 issued in 31/1/1400 AH.

The Saudi Fatwa was released many years before this fabricated Fatwa was issued. Some people may imagine that the alleged Fatwa abrogated the Saudi Fatwa. Based on this, we hope that the Fatwa Committee will issue a new Fatwa in this regard.

(Part No. 5; Page No. 117)

This is necessary because many people are still convinced of the invalid Fatwa issued by that man. This Fatwa has invalidated the Salah and Sawm (fasting) of the Muslims. It should be noted that the duration of night at this city is almost four hours.

We hope that this incident may motivate Islamic institutions to think about sending qualified Du`ah (Islamic callers) to Islamic centers in Europe. It is a serious matter and all Muslims will bear the evil consequences. Please accept our best regards.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: The Council of Senior Scholars of the Kingdom of Saudi Arabia issued a decree on the stated

times of Salah. The decree also set the time of dawn and sunset of every day of the month of Ramadan at similar countries. The decree stated:

Following careful examination of the subject, the council decided the following:

Muslims who live in countries where the day continuously alternates with night, but where the duration of the day is longer in summer than in winter, they must offer the Five Obligatory Daily Prayers at their stated times. This is based on the general meaning of the Ayah (Qur'anic verse) in which Allah (may He be glorified) states:

﴾Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴿ In another Ayah, Allah (Glorified be He) states: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ It has been reported on the authority of Buraydah (may Allah be pleased with him) that ﴾A person asked the Prophet (peace be upon him) about the stated time of Salah. Upon this the Prophet (peace be upon him) said: "Pray with us these two; meaning two days. When the sun passed the meridian. he commanded Bilal to announce Adhan (call to Prayer). Then he commanded him to announce Iqama (call to start the Prayer) for Dhuhr (Noon) Prayer. (Then at the time of the `Asr (Afternoon) Prayer) he again commanded him to announce the Iqama for the `Asr Prayer when the sun was high, white and clear. He again commanded him to announce Iqama for the Maghrib (Sunset) Prayer when the sun had set. He again commanded him to announce Iqama for the `Isha' (Night) Prayer when the twilight had disappeared. He again commanded him to announce Iqama for the Fajr (Dawn) Prayer at the break of dawn. The following day, he commanded him to delay the Dhuhr Prayer until the extreme heat had passed and he did so, and he allowed it to be delayed until the extreme heat had passed. He offered the `Asr Prayer when the sun was high, delaying it beyond the time he had previously observed it. He offered the Maghrib Prayer before the twilight had vanished; he offered the `Isha' Prayer when a third of the night had passed; and he observed the Fajr Prayer when there was clear daylight. The Prophet (peace be upon him) then said: "Where is the man who inquired about the stated times of Salah?" The inquirer said : "Here I am O Messenger of Allah. The Prophet (peace be upon him) said: "The time for your Salah lies within the limits of what you have seen."﴿ (Related by Muslim).

On the authority of `Abdullah ibn `Amr ibn Al-`As that the Messenger of Allah (peace be upon him) said: ﴾The stated time for the Dhuhr Prayer is when the sun passes the meridian

and a man's shadow is the same length as his height, and it lasts as long as the time for the `Asr Prayer has not come; the stated time for the `Asr Prayer is as long as the sun has not become pale; the stated time for the Maghrib Prayer continues for as long as the twilight has not ended; the stated time for the `Isha' Prayer is up to the middle of the average night and the time of the Fajr Prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from Salah for it rises between the horns of the devil.﴿ (Related by Muslim in his Sahih). There are other similar Hadiths regarding the stated times of the Five Obligatory Daily Prayers. These Hadiths do not make a distinction between the long or the short duration of the day and night. The stated times of Salah are identified by the signs that the Messenger of Allah (peace be upon him) specified.

During the appointed times of starting and breaking the fast during the month of Ramadan, adult Muslims have to abstain from eating, drinking and all the things that nullify their fasting from dawn till dusk. This is as long as the day continues to alternate with the night during a period of twenty-four

hours. It is lawful for them to eat and drink and engage in sexual intercourse with their wives only during the night even though its duration may be short. The rules of the Shari`ah (Islamic Law) remain one and the same at all places.

(Part No. 5; Page No. 120)

Allah (Glorified be He) says: ﴾...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ Those who are incapable of fasting during the day due to the length of its duration, or because of a doctor's advice not to fast, or because fasting is likely to make them ill, or their sickness is likely to aggravate on account of fasting, it is lawful for them to break their fast and make up for the days they miss at a later time. Allah (Exalted be He) says: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fast) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fast) must be made up] from other days.﴿ Allah (Exalted be He) also says: ﴾Allâh burdens not a person beyond his scope.﴿ Allah (Exalted be He) also says: ﴾and has not laid upon you in religion any hardship﴿

Second: People who live in countries where the sun never sets in summer and never rises in winter, and those who live in countries where daytime prevails for half a year and where night-time prevails for the half of the year have to

(Part No. 5; Page No. 121)

offer the Five Obligatory Daily Prayers throughout twenty-four hours. They have to calculate the stated times of Salah depending on the timing of the neighboring countries. ﴾Allah, the Exalted enjoined upon the people of the Muslim Ummah to perform fifty prayers daily. The Prophet (peace be upon him) repeated his question to his Lord to make the duty lighter till Allah (may He be Exalted) said: O Muhammad! They are fifty prayers daily; every one equals ten, so the result is fifty prayers.﴿

It was authentically reported on the authority of Talhah ibn `Ubaydullah (may Allah be pleased with him) that he said: ﴾A man from Najd with ruffled hair came to the Messenger of Allah (peace be upon him), and we heard his loud voice but could not understand what he was saying. It was not until he had come near to the Messenger of Allah (peace be upon him) that we knew he was asking about Islam. The Messenger of Allah (peace be upon him) said: "You have to offer five Prayers each day and night.'' The man inquired: "Do I have to do anything else?' The Messenger of Allah (peace be upon him) said: "No, unless you want to offer voluntary prayers....﴿

(Part No. 5; Page No. 122)

It was authentically reported on the authority of Anas ibn Malik (may Allah be pleased with him) who said: ﴾We were forbidden to ask the Messenger of Allah (peace be upon him) about anything (useless), so we used to like it when an intelligent person from among the desert people would come and ask him a question while we were listening. Once a Bedouin came and said: "O Muhammad, your messenger came to us and said that you claim that Allah sent you." The Messenger of Allah (peace be upon him) replied: "He has spoken the truth." The man kept asking the Prophet (peace be upon him) until he said: "And your messenger claimed that we have to offer five prayers each day and night." The Prophet (peace be upon him) said: "He has spoken the truth." The man said, "By the One Who sent you, has Allah commanded you to teach this?" He said: "Yes...."﴿

It was also authentically reported that ﴾The Prophet (peace be upon him) was talking to his Sahabah

(Companions) about Al-Masih-ul-Dajjal (the Antichrist) when they asked: "For how long will he stay on earth?" The Prophet (peace be upon him) replied: "For forty days, the length of one day is equivalent to one year, the length of another day is equivalent to a month, the length of a third day is equivalent a week's time and the rest of the days will be like normal days." The Prophet (peace be upon him) was asked: "O Messenger of Allah! Would one day's prayer suffice for the prayers of day equal to one year?" Thereupon he said: "No, but you must make an estimate of time (and then observe prayer).) The Prophet (peace be upon him) affirmed that during the day whose length is equivalent to one year, it will not be sufficient to offer the Five Obligatory daily Prayers one time and that one will be obliged to offer these prayers every twenty-four hours.

(Part No. 5; Page No. 123)

Muslims in these countries must specify the appointed times of Salah depending on the nearest country where the night alternates with the day and where the appointed times of Salah are known through the signs specified by the Shari'ah (Islamic Law).

They must observe fasting during the month of Ramadan. They must specify the beginning and end of Ramadan. They must also specify the time of starting and breaking the fast for every day. They may depend on the break of dawn and sunset in the nearest country to them. This is based on the Hadith in which the Prophet (peace be upon him) was asked about Al-Masih-ul-Dajjal. He instructed his Sahabah about the proper method of specifying the appointed times of Salah. There is no difference between Salah and Sawm (fast) in this regard. The Dahri Calendar mentioned in the question is invalid as it contradicts the explicit Hadiths narrated from the Messenger of Allah (peace be upon him) and because it spoils the Salah and Sawm. Therefore, Muslims must be warned about following it.

(Part No. 5; Page No. 124)

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The seventh question of Fatwa no. 18457

Q 7: Here in Stockholm, we have prayer-time tables indicating the time of sunrise and sunset. However, observing the sunset and the sunrise with our eyes, we find a slight difference. We contacted the Meteorological Centre in Stockholm to inquire about their way of calculating the time of sunrise and sunset. The employee said that none of the Islamic organizations had contacted them to clarify the Muslim's need to know the timing of sunrise and sunset in their Shari`ah issues such as the time of Prayers.

The timing of sunrise and sunset recorded in the Swedish calendar is calculated for other purposes. They do not calculate the time of sunrise when the edge of the sun rises but when the center of the sun appears. In the same manner, they do not calculate the time of sunset when the edge of the sun disappears but when the center of the sun disappears. Although, it is known that the validity of Salah is conditional on the beginning of the prescribed time.

(Part No. 5; Page No. 125)

﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ Allah (Glorified and Exalted be He) addresses His Messenger (peace be upon him) ordering him to offer the Five Obligatory Daily Prayers in their prescribed times: ﴾Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴿ According to the employee, they calculate the appearance of the moon using computers. They have never tried to sight the crescent since a long time ago. None of the Muslim officials asked for sighting the crescent in the beginning of Ramadan or any other month.

The Prophet (peace be upon him) said, ﴾"Fast on sighting it (the new moon) and break your fast on sighting it."﴿ (Related by Al-Bukhari). Scholars are in agreement on the permissibility of using observatories for the purpose of witnessing the crescent. However, they held different opinions with regard to confirming the new moon through astronomical calculations without practical sight. Some believe that it is impermissible to use astronomical calculations to confirm the new moon. Likewise, it is not correct to rely on astronomy, as it is guesswork. However, others believe that sighting the crescent means to make sure of the new moon and that the modern astronomical calculations are more accurate than sighting the crescent. Which of these ways do you prefer in Saudi Arabia?

(Part No. 5; Page No. 126)

A: It is not permissible to rely on the calculations or the timing of a Non-Muslim country in order to observe Sawm (fasting) or to offer Salah. This is due to the fact that the testimony of a non-Muslim is not accepted in religious matters. You have mentioned in your inquiry that they have their own calculations with regard to sunrise, sunset, and sighting the crescent that are not in conformity with the Shari`ah (Islamic law). This is an enough reason not to take their calculations into consideration.

You must depend on yourselves in determining the timing of the Five Obligatory Daily Prayers and the sight of the crescent. This is a feasible matter, Alhamdu lillah [All praise is due to Allah].

It is not permissible to use calculations to determine the beginning or the end of Ramadan. The Prophet (peace be upon him) said, ("Fast on sighting it (the new moon) and break your fast on sighting it. However, if the sky is overcast (and you cannot see it), complete the term as thirty (days of Sha`ban).") Many Sahih Hadith (authentic Hadith) have been narrated to the same effect. Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said that there is scholarly consensus on this point.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 14737

Q 3: I work for a company. Sometimes the time of Salah is due while we are busy with work, and as the head of a team of workers, I might miss the

(Part No. 5; Page No. 127)

obligatory prayer as a result. At other times, if i leave work to perform prayer, my supervisors punish me. What should i do? Given that the company officials are Saudis and non-Saudis.

A: It is obligatory upon a Muslim to perform Salah at its due time, and it is impermissible to delay or miss the congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 15918

Q 3: if someone is not consistent in offering the obligatory prayers at their due time, as they sometimes miss some prayers heedlessly. What is the ruling on this? Please advise, may Allah reward you!

A: A Muslim should offer the five daily prayers regularly and at their prescribed time in congregation. Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ The Prophet, peace be upon him, said: ﴾Whoever heard the Adhan (Call to prayer) and did not come to it (the prayer), then there is no prayer for him except with an excuse.﴿ Related by Ibn Majah, Al-Darqutny, Ibn Hibban and Al-Hakim with a Sahih (authentic) Sanad (chain of narrators).

(Part No. 5; Page No. 128)

Furthermore, it is impermissible for a Muslim to be lazy to offer Salah at times and be punctual at other times. A Muslim should offer Salah in its prescribed manner and on its due time. Allah (Exalted be He) says: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ ; ﴾And those who guard their Salât (prayers) well.﴿ ; ﴾Those who remain constant in their Salât (prayers);﴿ and: ﴾So woe unto those performers of Salât (prayers) (hypocrites),﴿ ﴾Those who delay their Salât (prayer from their stated fixed times).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16496

Q: There is a person who is negligent of Salah at its due time, and might even combine two prayers or more at the same time. He might also deliberately sleep before the time of Salah is due or hears the Adhan (Call to prayer) but he does not care and sleeps until the due time of Salah is over. Is he excused for not offering Salah because of sleeping? What is the ruling on befriending such a person or

eating and talking with him after he has been advised many times?

A: It is impermissible to delay prayer after its due time without a legal excuse, e.g. combining prayer for a person who is legally permitted to do that. As for a person who neglects Salah until its due time is over, he disobeys Allah (Exalted be He) and commits a great sin. Accordingly, he should be reprimanded and asked to repent to Allah and to offer Salah on its due time in congregation. However, if he insists on his heedlessness and negligence of the religious rulings, he should not be befriended but rather abandoned. The Muslim ruler should be informed to punish this person. Regarding his sleep, it is not an excuse to neglect or delay Salah after its due time, because he deliberately sleeps at the due time of an obligatory Salah or a short period before it. A group of scholars held the view that such a person is considered a Kafir (disbeliever) if he intentionally delays Salah after its due time without a legal excuse, for the Prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ Related by Imam Muslim in his Sahih. The Prophet (peace be upon him) also said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ Related by Al-Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih (authentic) Sanad (chain of narrators) on the authority of Buraydah ibn Al-Husayb (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18095

Q: Those who travel to America to study

(Part No. 5; Page No. 130)

are often faced with a problem when the time of `Asr (Afternoon) Prayer is due, as their lectures start immediately before `Asr Prayer and continue till sunset. There is no doubt that it is not easy to get daily permission to be excused from class to offer Salah, given that some activities are difficult for some students to leave the others, such as aviation classes and other subjects which require collective work.

Is it possible to combine `Asr Prayer with Zhuhr (Noon) Prayer at the time of the latter, and the same for Zhuhr Prayer as sometimes lectures extend until after the due time of the `Asr Prayer? Is it permissible to delay Zhuhr Prayer and combine it with `Asr Prayer at the time of the latter as well?

A: They have to offer each Salah at its due time. The difficulty of getting daily permission to offer Salah is not an excuse to delay Salah until its due time is over. Allah (Exalted be He) says: (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) meaning an obligation to be performed at a fixed time during which a Muslim should offer it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 5; Page No. 131)

Fatwa no. 18405

Q: On behalf of my colleagues who work for Saudi Airlines at Tabuk Airport, please issue a legal Fatwa concerning the following:

Due to continuous flights that coincide with the times of Salah (Prayer), such as Jumu`ah (Friday) Prayer which we may not be able to offer in congregation for a whole month, we are only able to perform it as Zhuhr (Noon) prayer instead.

As for Maghrib (Sunset) Prayer, it happens that on certain days we are overloaded with work and can not leave our working sites unless all flights take off. This compels us to delay the Maghrib Prayer until the due time of `Isha Prayer or later.

As for Fajr (Dawn) Prayer, we can only offer it on some days in winter after sunrise, because there are flights that take off at the time of Salah.

A: It is permissible to perform Friday Prayer as Zhuhr Prayer at work sites and at the due time of Zhuhr Prayer if you are unable to perform Friday Prayer in congregation.

It is impermissible to delay Maghrib and Fajr prayers or any other obligatory prayers after their due time; rather a Muslim should offer prayers at their due time even individually if he is unable to perform them in congregation with other work colleagues, because Allah made such prayers prescribed at fixed times. Allah (Exalted be He) says:

(Part No. 5; Page No. 132)

(Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) and: (So keep your duty to Allâh and fear Him as much as you can) If a Muslim is able to offer prayer with his co-workers in congregation, they should do so; otherwise they can offer it alternatively or even individually due to the general meaning of the Ayah (Qur'anic verse) mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18988

Q 1: A man works in a company from ten o'clock at night until six or seven o'clock in the morning. When he gets back home, he sleeps until three or four o'clock in the afternoon and sometimes he sleeps until sunset. this makes him miss congregational prayers including the Jumu`ah (Friday) Prayer. I awaken him to perform prayers when I am at home with him. What is the ruling on this case? Please advise, may Allah reward you with the best!

A: If you are at home with him, you have to awaken

and advise him that it is better for him to sleep between prayers as well as seeking the causes that help him wake up at the due time of Salah. You should remind him of the Ayahs (Qur'anic verses) and Hadiths which indicate the reward and good end awaiting those who offer Salah regularly and congregationally. Likewise, you should also in the same manner remind him of the torment and bad end for those who are heedless of Salah and keep delaying it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18850

Q 1: During our cultivation season we have a month which we call the month of "Al-`ilan" or hashish, and during that month men and women harvest the grass from sunrise to sunset, missing Zhuhr (Noon) and `Asr (Afternoon) prayers. The number of working women exceeds that of men. Those workers do not offer prayers at their due time. When the time of Maghrib prayer is due, they combine with it Zhuhr and `Asr prayers. What is the ruling regarding these people? Please advise.

A: It is impermissible to delay Salah after its due time except if you are travelling or are a patient with prior intention of combining prayers at the time of the latter prayer. But if you are a healthy resident, you have to offer each Salah at its due time. Work conditions are not an excuse for delaying Salah

past their due time. Therefore, what these people do is impermissible; rather this is a great sin that they have to repent to Allah from and resolve not to do again. Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ i.e. prescribed at fixed times during which they should be performed not delayed until their due time is over. They have to repent to Allah from that misdeed and resolve not to commit such a sin again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 20930

Q 3: a woman delays offering Salah after its due time sometimes with an excuse and sometimes without, especially the Fajr prayer. What is the ruling on her actions? May Allah protect you!

A: It is obligatory upon a Muslim to offer Salah at its due time. Allah (Exalted be He) says: (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) It is better to offer it at the beginning of its due time. But it is impermissible

(Part No. 5; Page No. 135)

for a Muslim to delay the Salah until its due time is over without an excuse. Therefore, if this woman delays Salah with a valid excuse, be it forgetfulness or sleep not as a habit, she should offer it whenever she remembers it, as the Prophet (peace be upon him) said: (He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no expiation for it except this.) (Agreed upon by Al-Bukhari and Muslim). However, if she deliberately delays Salah after its due time or stays up late with no necessity as she is accustomed to that, and she does not take all the necessary means to wake up early such as an alarm clock or asking a member of her family to awaken her at the time of Salah, she is sinful. This woman therefore has to sincerely repent from such misdeed and seek all the possible means to help her wake up at the due time of Salah, because she is in great danger of having a bad end, Allah forbid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 18446

Q 1: Is it permissible for the seekers of knowledge to offer Salah (Prayer) before its due time or delay it, as they are involved in seeking knowledge of the Shari`ah and are unable to leave before the lesson is over?

A: Salah has a fixed time to be offered at, and thus it is not permissible to delay or offer it before its due time. Furthermore, seeking knowledge is not an excuse to delay Salah or

(Part No. 5; Page No. 136)

offer it before its prescribed time, as Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 20956

Q 3: During our visit to the Ivory Coast in Ramadan, we noticed that twenty minutes after performing Maghrib (Sunset) Prayer, people remain in the Masjid (Mosque), then the Mu'adhin (caller to Prayer) announces the Adhan (Call to prayer) for the `Isha' (Night) Prayer. Directly thereafter, they offer `Isha' and Tarawih (special supererogatory night Prayer in Ramadan) prayers. We also noticed that they pronounce the Adhan early, based on there time devices. What is the ruling in this regard?

A: Each obligatory Salah has a prescribed time at which it is offered, and it is not permissible to offer Salah before or after that time, for Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ The Sunnah also provides many authentic Hadith indicating the times of offering prayers. Therefore it is not permissible to offer Salah before it becomes due. Anyone who offers Salah before its due time, their Salah is invalid and Batil (null and void), unless there is an excuse

(Part No. 5; Page No. 137)

that permits the combining of prayers, such as an illness or travel. In these two cases, only people who fall under this category are allowed to combine Zuhr (Noon) and `Asr (Afternoon) prayers at the time of the former, or combine Maghrib and `Isha' prayers at the time of the former. In light of this, if those mentioned in the question offer `Isha' and Tarawih prayers before `Isha' prayer is due, their Salah is Batil and they should be advised and warned against their wrong action.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Covering the `Awrah

Fatwa no. 18260

Q: We often notice that many people offer Salah (Prayer) with light garments that define the body and the skin, and they wear short pants under these garments that only extend to half of the thigh length. As such, a part of the thigh becomes discernable from through their garments. What is the ruling on these people's Salah?

A: If the reality is as mentioned, the Salah of these people is invalid, because covering the `Awrah (private parts of the body that must be covered in public) is a condition for the validity of Salah. For men, the `Awrah extends from the navel to the knee, and garments should not be sheer, revealing what is underneath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19381

Q 2: Is it an act of Sunnah (supererogatory act of worship following the example of the Prophet) to cover the head by wearing a turban or headgear during Salah (prayer)? In fact, some blame us for not covering our head in Salah and for not making Du`a' (supplication) with the Imam (the one who leads congregational Prayer) directly after concluding the Faridah (obligatory Salah).

(Part No. 5; Page No. 139)

A: It is an act of Sunnah for the servant offering Salah to be good in appearance, clean, and Tahir (ritually pure). Allah (Exalted be He) says: ﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]﴿ meaning when you are going to offer Salah. It is reported that when asked about whoever offers Salah bare-headed, Ibn `Umar (may Allah be pleased with both of them) said: "Allah is worthier to adorn oneself before Him than people." Accordingly, it is Mustahab (desirable) to cover the head during the Salah, for it is considered an adornment. However, it is permissible to offer Salah bare-headed.

As for those who disapprove your abstention from making Du`a' with the Imam after concluding the Salah; if what is meant is to make a collective Du`a', whether the Imam makes the Du`a' and the Ma'mums (persons being led by an Imam in Prayer) pronounce Ta'min (saying: "Amen") or he makes Du`a' and the Ma'mums follow him, you should not pay attention to this objection. Making Du`a' with the Imam or others in a collective way after concluding the Faridah is not Sunnah; rather, it is Bid`ah (innovation in religion), that has no basis in the Book of Allah or the Sunnah of His Messenger (peace be upon him). Acts of `Ibadah (worship) including Du`a' are based upon Tawqif (a religious text and not personal opinion). Therefore, it is not permissible to introduce innovations in it. Whoever says otherwise it is to be rejected, as the Prophet (may peace be upon him) said: ﴾Whoever performs any act for which there is no sanction from our behalf, it is to be rejected﴿ However, if everyone makes Du`a' by themselves, there is nothing wrong with that if it is without raising their hands after the Faridah.

(Part No. 5; Page No. 140)

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 21672

Q 10: Some people wear a turban, some wear a Qulunsuwah (cap) and many offer Salah with bare heads, I mean men. Which manner is the best in reward? We appreciate your advice, may Allah reward you with the best!

A: It is desirable for a muslim to wear his full garment when going to Prayer, the head cover included; because Allah (Glorified and Exalted be He) enjoined His servants to adorn themselves when going to Salah. Allah (Glorified and Exalted be He) says: ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]﴾ Besides, it has not been reported from the Prophet (peace be upon him) that he offered Salah without a head cover. In fact he used to always wear a turban, and the practice of Muhammad (peace be upon him) is the best guidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15336

Q: Is it permissible to offer Salah (Prayer) in a garment with short sleeves?

A: It is permissible for men to offer Salah in a garment with short sleeves; but if the sleeves go down to the wrist, it will be better. Allah (Exalted be He) says: ﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]﴿ As for women, it is obligatory for them to cover their entire body during Salah except the face and hands if no Ajnaby (a man lawful for the woman to marry) is present. However, if an Ajnaby is present, they must cover their entire body even the face and the hands.

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The second question of Fatwa no. 93976

Q 2: Is it permissible to offer Salah in sleeping garments or sports wear?

A: Muslims should take their adornment by wearing clean clothes when they go to Salah (Prayer), in submission to the Saying of Allah (Exalted be He): ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]﴾ That is, whenever you go to offer Salah. However, if the sleeping garments or

(Part No. 5; Page No. 142)

the sports wear cover a person's `Awrah (private parts of the body that must be covered in public) and they are pure, the person's Salah in these clothes is valid.

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The third question of Fatwa no. 18956

Q 3: Is it permissible to offer Salah (Prayer) in garments with figures?

A: It is not permissible for a Muslim to offer Salah in garments with figures of beings with souls, such as humans, animals, or birds. If a person offers Salah in such clothes, their Salah will be valid but they will be sinful if they know the Shar`y (Islamically lawful) ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16371

Q 1: I heard in a television program that it is forbidden for a woman to offer Salah (Prayer) while her feet are not covered; is this true?

A: A woman has to cover her entire body during Salah including her feet. As for the face, she may uncover it

(Part No. 5; Page No. 143)

if there are none of her Mahrams (spouse or unmarriageable relative) present. As for uncovering your feet in the past, you will be forgiven - if Allah wills - because you did not know the ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18635

Q: I came across a question in a book entitled: (Subol Al-Salam Sharh Bulough Al-Maram) by Al-San`any, in the Chapter of Conditions of Salah (Prayer). The author explained the Hadith reported by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ("Allah does not accept the prayer of a menstruating woman (i.e., an adult woman) unless (she covers her head) with a head-cover.") **The author, Al-San`any, (may Allah be merciful to him) said: (Allah's acceptance of worship may mean the person's worthiness of reward. Hence the non-acceptance of worship means unworthiness of reward not the invalidity of the worship itself as reportedly mentioned in the Hadith:** (Allah does not accept the prayer of a runaway slave or of one in whose abdomen there is alcohol.)

Here lies the subject of my questions:

The first question: Is this Hadith authentic?

The second question: is the Salah of a runaway slave and the person who drinks alcohol not accepted by Allah, that is, if they pray, Allah will not reward them for this Prayer and is it just their Salah that Allah will not accept, or does this apply to other acts of worship they offer, such as Zakah, Sawm, Hajj?

The third question: Can we compare a fornicator to them

and say that the fornicator's Salah is sufficient for him because he is legally competent to offer Salah, yet Allah will not reward him even if he offers Salah his whole life?

Finally, can we compare all the punishable sins such as theft and so on, to the case in this question?

We appreciate your advice, may Allah reward you with the best for what you do for Islam and Muslims!

A: The Hadith is authentic; it means that when a young girl reaches the age of puberty, she has to cover her hair and all her body except her face, unless there are strange men around her while offering Salah (i.e. in that case she has to also cover her face); because a woman's body except for her face has to be covered in Salah. One of the signs that indicate that a young girl has reached the age of puberty is menstruation. In this case, the Hadith is evidence for the invalidity of a woman's Salah without covering her `Awrah (private parts of the body that must be covered in public). It does not mean her unworthiness of Allah's Reward for Salah, as mentioned by Al-San`any (may Allah be merciful to him); because Allah's non-acceptance of an act of worship basically means the invalidity of this worship unless there is proof that indicates the unworthiness of the reward, as in the Hadith about the Salah of a runaway slave and the person who drinks alcohol, and as in the other Hadith related by Muslim in his (Sahih Muslim) from the Prophet (peace be upon him) where he said: (He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.) as according to all religious scholars acceptance here means the unworthiness of reward for Salah, not the invalidity of Salah. Therefore a runaway slave, a person who drinks alcohol or visits a diviner

and asks him about anything, do not have to repeat their Salah. The opposite case is in the Saying of the Prophet (peace be upon him): ❨Neither is a prayer accepted without purification nor is charity accepted out of ill-gotten (wealth)❩ Related by Muslim in his book (Sahih Muslim) from the Hadith reported by Ibn `Umar (may Allah be pleased with them) and in the Saying of the Prophet (peace be upon him): ❨The Prayer of none among you will be accepted if he is in a state of impurity until he performs ablution.❩ (Agreed upon by Al-Bukhari and Muslim), from the Hadith reported by Abu Hurayrah (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 16340

Q 4: Is it permissible for a seven-year-old girl to offer Salah (Prayer) wearing revealing clothes and without Hijab (veil)?

A: seven-year-old boys and girls should be asked to offer salah so that they get used to it, and it is considered Nafilah (supererogatory). A young girl should offer Salah in suitable clothes for her, but not revealing clothes; she should wear loose clothes, so that she gets used to them, and as she might cause Fitnah (temptation). As for Hijab, it is not necessary for her, according to the saying of the Prophet (peace be upon him), (Allah does not accept the Salah of a woman who menstruates unless she wears the Hijab.) A woman who menstruates here refers to an adult woman.

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Taharah

Fourth question of Fatwa no. 14844

Q 4: A man led some people in congregational combined and shortened Salahs (Prayers), but his Wudu' was invalidated during the second Salah (Prayer). However, the concerned man completed the Salah then made up for it alone. What is the ruling on such a man? Is the concerned congregational Salah valid?

A: If an Imam (the one who leads congregational Prayer) knows during Salah that his wudu' is invalidated, it will be Wajib (obligatory) on him to stop his Salah and choose one of the other worshipers to complete leading the Salah instead of him. However, if the Imam under such condition does not do the foregoing and completes the Salah while he is not in a state of Taharah (ritual purification); both his Salah and that of Ma'mums (persons being led by an Imam in Prayer) is considered Batil (null and void) and thus they have to make up for it. Proof for the foregoing is a Hadith which is related by Muslim and others that the Messenger of Allah (peace be upon him) said: ﴿Allah does not accept prayer without purification.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20243

Q 1: After I offered Salah (Prayer) in congregation, I remembered that I had not performed Wudu' (ablution). Should I perform Wudu' and repeat the Salah?

(Part No. 5; Page No. 147)

A: wudu' is one of the preconditions of Salah, because Allah has commanded us to perform it before Salah. Allah (Exalted be He) says: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾Allah does not accept Salah from anyone if they invalidate their Wudu' until they perform Wudu' again.﴿ (Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and Al-Tirmidhy) Therefore, the Salah that you offered forgetfully without performing Wudu' is invalid since it lacks one of the preconditions of Salah; and you have to repeat it after performing Wudu'. You are free from blame for offering Salah without Wudu', for you are legally excused due to forgetfulness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fifth question of Fatwa no. 21422

Q 5: On the Day of `Arafah (9th of Dhul-Hijjah) I entered Masjid Namirah and remained there until sunset. I had a dire need to urinate, but I could not leave the Masjid (mosque) as it was very crowded, toilets were far, and I feared

being lost. i prayed Zhuhr (Noon) and `Asr (Afternoon) Prayers, recited Qur'an, and made Du`a' (supplication) while i was not in my full Taharah (ritual purification), as I felt that I discharged some drops of urine. May Allah honor you.

A: It is Wajib (obligatory) on you to make up for the Salahs (Prayers) that you offered while you were not in a state of Taharah. You also have to make Tawbah (repentance) to Allah. However, if you were sitting in the part of the Masjid which is inside the borders of `Arafah, your Hajj would be valid. Otherwise, your Hajj is to be considered invalid, the rituals you did are to be counted as `Umrah (lesser pilgrimage), and it is Wajib on you to make up for your Hajj that you missed and to slaughter the appointed sacrifice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14662

Q: What is the ruling on a man who performed Salah (prayer) while being unaware that he had a wet dream? Does he have to make up for the Salah? Besides, what is the ruling on those who prayed with him as Ma'mums (persons being led by an Imam in Prayer) while the concerned man was the Imam (the one who leads congregational Prayer)? Provide us with your beneficial answer please. May Allah reward you.

A: Taharah (ritual purification) is a condition for the validity of Salah. Such an Imam who prayed while not being in a state of Taharah should therefore make up for his Salah. However, the Ma'mums who prayed behind the concerned Imam without knowing that he was not in a state of Taharah do not have to make up for their Salah.

(Part No. 5; Page No. 149)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 17900

Q 4: A young man attained the age of puberty when he was fifteen years old. However, he did not take Ghusl (ritual bath following major ritual impurity) every time he had a wet dream because he studied at school that Ghusl is Wajib (obligatory) after sexual intercourse. He only learned that the same ruling applies to nocturnal seminal emission when he became twenty years old. The question now is, what is the ruling on the prayers he offered for five years without performing Ghusl?

A: It is Wajib to take Ghusl after having a wet dream. The Prophet (peace be upon him) was asked about the ruling on a woman having such a dream, he (peace be upon him) said, "She must take Ghusl." (Agreed upon by Al-Bukhari and Muslim). This Hadith indicates that if a Muslim, male or female, has a wet dream during which Maniy (sperm/vaginal secretions that are released on orgasm) is emitted, it becomes Wajib to perform Ghusl. The Prophet (peace be upon him) said in another narration related by Al-Bukhari, ("Yes, if she notices a discharge.") i.e. if she notices Maniy upon awakening. He (peace be upon him) also said, ("Taking Ghusl is (obligatory) upon seminal discharge.") Therefore, if one performs Salah without taking Ghusl after nocturnal emission of semen, it is Wajib on them to make up for any Salah they offered while not being in a state of Taharah (ritual purity). However, the young man in question

(Part No. 5; Page No. 150)

does not have to make up for his Salah, as he was unaware of the ruling and it would be difficult for him to make up for missed Salah during that five year period.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 15904

Q 2: A man spent the night before he traveled back to his country at the home of his friend. He had a sexual dream, but he could not have Ghusl (ritual bath following major ritual impurity) because it was very cold. As the flight departure time was before the time for Fajr (Dawn) Prayer, he boarded the plane before offering the Salah (Prayer). However, the concerned man reached his destination before sunrise. he, thus, performed Wudu' (ablution) and offered the Salah without having Ghusl despite his Janabah (major ritual impurity related to sexual discharge) lest the time for Salah should expire. It may be worth mentioning that at the very time of his arrival in his country, he had to make another journey to his town.

Is the Salah that this person offered without having Ghusl considered valid? Is he obligated to make up for it? If he has to make up for the Salah, please give more details on the way he has to do so and whether anything else is required. Finally, I would like to thank you for the efforts you exert in answering the inquiries of Muslims. May Allah reward you with the best for your help and safeguard you. Thank you.

A: It is obligatory for the man who is mentioned in the question to make up for the concerned Salah because he offered it while he was in a state of Janabah.

(Part No. 5; Page No. 151)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14490

Q: Your Eminence, I have a recurrent problem which bothers me: I usually clean my private parts well after relieving myself but I find traces of feces in my underwear. Sometimes I offer more than one Faridah (obligatory Prayer) with these clothes and I do not repeat what I have performed based on the Hadith of Jibril (Gabriel) when he came to the Prophet (peace be upon him) while offering Salah (Prayer) and commanded him to take off his shoes because they contained filth. Scholars hold this Hadith as proof that when a person offers Salah in a garment that has filth without being aware of that, their Salah will be valid. What should I do about this problem and is it true that I do not have to repeat my Salah?

This problem has kept me away from good actions, such as leading people in Salah under the pretext that I might be Najis (ritually impure) and there is someone who is worthier than me to lead the Salah because his clothes are Tahir (pure). Also, I sometimes find drops of dark fluid in my underwear from the front; does this fluid come out of my penis or it is just dirt from the pubic hair? It is worth mentioning that it does not have a smell. Is it permissible to visit a doctor to examine my private parts? I do not know what to do about this problem. Please advise, may Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh

(Part No. 5; Page No. 152)

(May Allah's Peace, Mercy, and Blessings be with you!)

A: First, a person who wants to offer Salah must purify his clothes from Najasah (impurity) before commencing Salah. When he is sure of his purity and then offers Salah, his Salah will be valid.

Second, if a person is sick, there is no problem if he visits a doctor to diagnose his disease, even if the doctor examines his private parts when necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 14615

Q 1: I offered some of the Five Obligatory Daily Prayers while my underwear was soiled with blood. I was aware that I was bleeding so I changed my underwear, but the blood did not stop and stained my new underwear. I continued to bleed because of excessive walking. I offered more than five Prayers in these clothes for I could not remove them. I searched for a cure and was treated for this disease that did not occur again, praise be to Allah. What should I do? Should I repeat the Prayers I performed in clothes stained with blood or were my Prayers valid taking into consideration that I was the Imam (the one who leads congregational Prayer) in some of these Prayers?

A: If the blood that soiled your clothes was much, you should

(Part No. 5; Page No. 153)

offer the Salah (Prayer) that you performed while wearing these clothes. This is because blood is Najis (impure) while Salah requires purity of body and clothes. If it is only a small amount of blood, there is no blame on you owing to the troubles you had; and in this case you are not obliged to repeat any Salah.

The Salah of the people you led is valid and they do not have to repeat it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15506

Q: Most workers in the agriculture and irrigation department have their clothes sprayed by the water used in irrigation. It is colorless water, but not Tahir (ritually pure); it is Najis (ritually impure), as it needs to pass by several stages to be purified. It is very difficult for them to change their clothes, so they offer Salah (Prayer) while wearing them, and say that Allah knows they are unable to do so. They have been doing this for six years.

A: Everyone should offer Salah in clothes that are Tahir, as one of the conditions of the validity of Salah is Taharah (ritual purity) from major and minor ritual impurity, and absence of Najasah (ritual impurity) in the body, clothes and place of Salah. The Prophet (peace be upon him) took off his shoes during Salah when he discovered that they had Najasah on them. These workers should therefore purify their clothes to offer Salah in the future. As for the past years, they are excused for their ignorance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 16369

Q 1: i led people in `isha' (Night) Prayer while my clothes were impure, but i did not know until i pronounced Taslim (salutation of peace ending the Prayer); only then did I recall that my clothes were impure. I therefore, asked someone to lead people in Salah again, but some said that they do not have to repeat the Salah; rather it is only the Imam who should do so. What is the ruling in this regard?

A: If you do not detect the impurity of your clothes until after Taslim, or you know it but forget until you finish Salah with Taslim, your Salah and that of those you led is valid and there is no need for either of you to repeat it.

However, if you know that your clothes are impure while leading the people, and it is within your ability to remove the Najis (ritually impure) piece, such as the Bisht and the Ghutrah (a traditional cotton headdress worn by men in some Arab countries), then remove it and continue your Salah. But if this is not possible, withdraw and have the nearest person behind you take your place. Once the Messenger of Allah (peace be upon him) was informed by Jibril (Gabriel, peace be upon him) that there was some impurity on his shoes; hence, he removed them and continued performing Salah. Furthermore, when `Umar (may Allah be pleased with him) was stabbed while leading people in Salah, he had `Abdul-Rahman ibn `Awf (may Allah be pleased with him) take his place and complete the Salah.

(Part No. 5; Page No. 155)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 17807

Q 2: If clothes are Najis (impure) and the person wearing them is Junub (in a state of major ritual impurity) and water is not available; is it permissible to offer Salah (Prayer) in the same clothes after performing Tayammum (dry ablution)?

A: A person must offer Salah in Tahir (pure) clothes, but if they do not find a Tahir garment or fail to change their clothes because of sickness, they may offer Salah in this condition.

If the clothes are affected by Maniy (sperm that is released on orgasm), they are still Tahir because Maniy is Tahir according to the most correct opinion of the scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 20032

Q: I am a Bedouin and I live forty kilometers away from the nearest hospital. In Ramadan, my wife felt that she was about to give birth a short time before the Fajr (Dawn) Prayer, and on our way to the hospital she delivered the baby and my clothes became covered with blood. It was the time for Fajr prayer and there was no

water to wash off the blood. Some people told me that I should break my Sawm (Fast) as this blood caused me to be in a state of Najasah (ritual impurity). I did not know whether to break my Sawm or continue. Were I to have broken my Sawm, what is the ruling in this regard?

A: the blood that came onto your clothes resulting from your wife's delivery does not affect in any way the validity of your Sawm (Fast). Although the blood takes the ruling of Najasah, it is not among the things that invalidate Sawm or nullify Wudu' (ablution). Rather, it should be washed and removed from the body, clothes, and the place of Salah. These are among the conditions of the validity of Salah. If you break your Sawm on such a day out of your ignorance, then you are excused and there is no sin incurred on your part, but you must hasten to make up for the missed day of Ramadan and resolve not to do this again. Furthermore, you must ask scholars who are known for their trustworthiness and sound knowledge regarding issues that are unclear to you to be insightful in matters related to your religion and not to commit what contradicts Allah's Shari`ah (Islamic Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 5; Page No. 157)

The third question of Fatwa no. 21672

Q 3: Is it right that the Prophet (peace be upon him) preferred not to offer Salah (Prayer) in the wrappers and quilts of his wives, then he (peace be upon him) permitted it?

A: On the authority of `Aishah (may Allah be pleased with her) who narrated: ﴾The Prophet (peace be upon him) did not use to offer Salah in our wrappers.﴿ (Related by Ahmad, Abu Dawud, and Al-Tirmidhy who ranked it as Sahih (authentic)) The wording of Al-Tirmidhy is: ﴾The Prophet (peace be upon him) did not use to offer Salah in the quilt of his wives.﴿ The permissibility of offering Salah in the wrappers of women was then concluded from the Hadith related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Maymunah (may Allah be pleased with her) who said: ﴾The Prophet (peace be upon him) offered Salah while there was a woolen robe over him along with one of his wives who was in the period of menses. The Prophet (peace be upon him) offered Salah while this robe was over him.﴿ On the authority of `Aishah (may Allah be pleased with her) who narrated: ﴾Allah's Messenger (peace be upon him) offered Salah at night while I was by his side. I was in the period of menses and there was a woolen robe over me and the Prophet.﴿ Concerning the permissibility of

(Part No. 5; Page No. 158)

offering Salah in wrappers and quilts, it is conditional on them being free of Najasah (impurities).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 19773

Q 4: what should we do when it is time for Salah (Prayer) while we are working on an accident and we are not sure of the purity of stains or clothes? It should be mentioned that we deal with different substances, whose purity is not known.

A: The basic rule states that stains and clothes are Tahir (pure), so you may offer Salah in them as long as you know they are Tahir and do not contain any Najasah (impurity). However, if you know that they include Najasah, you have to replace them with Tahir ones. If you are not able to replace them and you fear that the due time of Salah would be over, you may offer Salah in them. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14045

Q 1: What is the ruling on offering Salah (Prayer) barefoot?

A: wearing shoes in Prayer is not obligatory. If a person offers Salah without shoes, their Salah is valid and if they offer Salah in pure shoes, it is also permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 14770

Q 3: I see some people wearing their shoes during the Funeral Prayer, even though they are standing in front of Allah. What is the ruling on this?

A: It is permissible to offer Salah (Prayer) while wearing shoes, whether during an obligatory Salah, the Funeral Prayer or others, provided that they are not soiled with Najasah (ritual impurity). It was authentically reported that the Prophet (peace be upon him) offered Salah while wearing his shoes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 16539

Q 1: Is it permissible to offer Salah (Prayer) while wearing footwear even

if it is possible to take them off and this would lead to no harm?

A: offering Salah in footwear is Sunnah (reported from the Prophet) provided that they are free of Najasah (ritual impurity). If offering Salah in footwear may result in soiling the carpets of the Masjid (mosque) with dust, it is not permissible to do so because of the harm which may be done to Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 18254

Q 3: What is the ruling on those who insist on offering Salah (Prayer) in footwear despite the presence of carpets and Prayer rugs?

A: offering Salah in Tahir (pure) footwear is Sunnah (reported from the Prophet) unless this results in soiling the carpets of the Masjid (mosque). In this case, one must not offer Salah in them in order to avoid harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 20244

Q 1: A person always offers Salah (Prayer) in his work place while wearing his shoes

(Part No. 5; Page No. 161)

but there is no filth or Najasah (impurity) in this place as a result of his shoes. Is it permissible to offer Salah in this way?

A: Anyone who offers Salah wearing shoes, their Salah will be valid. There are some authentic Hadith which permit offering Salah in footwear. It was reported that Anas ibn Malik (may Allah be pleased with him) was asked: ﴾Did the Prophet (peace be upon him) use to offer Salah in his footwear? He said: Yes.﴿ (Related by Al-Bukhari and Muslim in their Sahih (authentic) Books of Hadith and Imam Ahmad in his Musnad (Hadith compilation)) The Prophet (peace be upon him) has exhorted Muslims to offer Salah in their shoes and Khuffs (leather socks) as it was reported by Shaddad ibn Aws (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: ﴾Do the opposite of the Jews because they do not offer Salah in their shoes or Khuffs.﴿ (Related by Abu Dawud in his book of Sunan (Hadith compilations classified by jurisprudential themes)) It was authentically reported that the Prophet (peace be upon him) offered Salah while barefooted and wearing footwear, which indicates the permissibility of both. Moreover, it was related by Imam Ahmad, Abu Dawud, and Ibn Majah with a good Sanad (chain of narrators) on the authority of `Amr ibn Shu`ayb from his father from his grandfather that he said: ﴾I saw the Messenger of Allah (peace be upon him) offering Salah barefooted and while wearing shoes.﴿ Anyone who wants to offer Salah in their shoes must be sure that they do not contain any Najasah. If they are Tahir (pure), they may offer Salah in them; otherwise they must take them off and remove the Najasah. On the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ﴾When one of you comes to the Masjid (mosque), he must look at his shoes and if they contain filth or impurity he must clean them and then offer Salah in them.﴿ (Related by Imam Ahmad and Abu Dawud)

(Part No. 5; Page No. 162)

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The fifth question of Fatwa no. 21672

Q 5: Abu Hurayrah (may Allah be pleased with him) said, (I saw the Messenger of Allah (peace be upon him) many times enter the Masjid (mosque) with his shoes and offer Salah (Prayer) while wearing them.)

A: This Hadith was related by `Abdul-Razzaq Al-San`any in his "Musannaf". the permissibility of offering Salah in one's footwear if they are Tahir (ritually pure) was authentically reported in many Hadiths. However, after being furnished with luxurious carpets, those who enter the Masjid should take off their shoes to keep the carpets clean and not harm the people with the filth that may spoil the carpets, even if it is Tahir.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Rulings that apply to Masjids

Fatwa no. 14566

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet (Prophet Muhammad).

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to the general president from his Excellency the Undersecretary of the Ministry of Islamic Affairs responsible for Masjids (mosques). The letter no. (6807/7), dated (22/7/1411 A.H.) was forwarded to the committee by the General Secretariat of the Council of Senior Scholars on (25/5/1411) with the no. (2399). He requested in this letter that a piece of the Masjid's land be taken. The Masjid is located in Al-Nasim district at Km 5. The request, along with the letter no. (1826/2), dated (6/6/1411 AH), are forwarded to the general director of Da`wa in the country and assistant director of the countries of the Arabian Peninsula to get his opinion after visiting the said Masjid. He replied via letter no. (902/9), dated (3/9/1411 AH), that is attached to a report submitted by the examination committee of the Masjids located in Riyadh. The committee is formed of Suleiman ibn Mansour Abu Hussein and Muhammad ibn `Abdul-`Aziz Al-Dohieshy. The report states the following:

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

In reference to the enclosed request for permission to build an extension in a Masjid located in Al-Nasim District, at Km 5, to be used for teaching Qur'anic memorization, and according to the letter submitted by the director of the Department of Scientific Research and Ifta', we visited the site and found the following:

First: The said Masjid is not one where Friday Prayer is held, and it does not have a residence for the Imam and Mu'adhin (caller to Prayer).

Second: There are large spaces in the north, west, and south sides of the masjid.

Third: The spaces in the north and west areas of the Masjid can be used in expanding the Masjid in the future or in building a residence for the Imam and Mu'adhin.

Fourth: The best place for establishing the extension is the south area nearby the bathroom for the following reasons:

a- Proximity of an electric meter

b- Proximity of the bathroom

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Having discussed the query, the Committee replied that all the spaces of the Masjid should be kept intact as they may be

used in the future to expand the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 16815

Q 1: Is it permissible to dedicate part of the Masjid (mosque) to an Islamic nursery where children are taught the matters of religion, knowing that Salah (Prayer) is not offered in this part, and that it is used for the children to play in.

A: It is impermissible to dedicate any part of the Masjid to a nursery or for any other purpose. A Masjid is a Waqf (endowment) that is impermissible to make use of for any purpose other than the original one. However, you can teach the children Qur'an and matters of religion without letting them play, as this does not befit the sanctity of the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 16416

Q 1: Many Masjids (Mosques) in non-Muslim countries are considered Islamic

(Part No. 5; Page No. 166)

centers for the Call to Allah which convey the Message of Islam. They are not only places of prayer or Islamic instruction and lectures; rather, the Masjid facility in non-Muslim countries is usually divided into different sections or departments:

1. A Masjid and a place of Salah (Prayer).

2. A center for calling to Islam, which includes:

(i) a telecommunication center offering services to Muslims and non-Muslims;

(ii) an Islamic library for reading and borrowing books,

(iii) an audio and visual library.

3. A school for children on weekends or during the week.

4. Accommodations for workers in the Masjid, or the center or for students.

5. A kitchen and a dining hall.

These sections are near each other with the same outside entrance to the building.

Some sections may be used to serve another's purposes. The Masjid may need to accommodate additional worshippers, and accordingly they offer the Salah in the corridors,

(Part No. 5; Page No. 167)

adjacent rooms, the library, or the Islamic centre. Furthermore, the prayer halls may be used for school activities.

In addition to this, many Islamic ceremonies such as wedding dinners, `Aqiqah (sacrifice for a newborn), and feasts are held in these Masjids because they are the only places which Muslims own and where they can congregate.

Masjid Al-Sunnah Al-Nabawiyah has been established to include all such activities - as mentioned in the first letter - and enclosed is a layout and photos of the building.

It is well known in Islam that sales transactions in the Masjid are not permissible, however, what is the ruling on such Masjids or centers in non-Muslim countries? Our question is:

Is it permissible to sell Islamic cassettes and books and rent video tapes, etc., in the places allocated for that purpose in the centre or the corridors around the prayer halls, given that any kind of selling is forbidden inside such halls?

Is it permissible for non-Muslim men or women to be admitted to the Islamic centre or the Masjid?

Is it permissible for the menstruating woman to enter the Islamic centre?

As such Masjids and Islamic centers are totally established by

donations and the Muslims there utilize varied methods in their donation campaigns and fund raisers to avoid becoming monotonous.

Some Muslim families prepare different food dishes or donate clothes and appliances to sell at gatherings. The money collected is used for the benefit of the Masjid and maintaining its facilities, or is given in support of Muslims all over the world, such as Muslims in Bosnia and Herzegovina, Somalia, etc.

What is Your opinion regarding holding such exhibitions in prayer halls, as other areas cannot accommodate them, not to mention that in these non-Muslim countries selling outside the building of the Islamic centre is illegal in addition to the impossibility of selling in the freezing weather in winter.

A: The name of the Masjid and the rulings related to it apply only to the place in which prayers are permanently and regularly offered and which is solely allocated for that purpose. As for places other than that which are inside the general building of the Islamic centre, it is permissible to use them in all kinds of selling, buying, and other permissible activities such as cooking, serving meals and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20828

Q1: There is a Masjid (mosque) which part of its land, about 7 meters in length and 10 meters in width, has been taken to be used as warehouses for the unit's rations. Rooms were built close to the western wall facing the Qiblah from outside the Masjid to be used as warehouses for the unit. Is this permissible?

A: It is not permissible to take any part of the Masjid's land for such purposes, because the land is a Waqf (endowment).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 17864

Q 3: What is the difference between a Masjid (mosque) and a Musalla (a place for Prayer)? Is tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) Wajib (obligatory) in the Musalla, or not required, or just Mustahab (desirable) and Mandub (commendable)?

A: a Masjid is the area dedicated for offering the obligatory Salah (Prayer) permanently. As for the Musalla, it is a place where Salah is performed on certain occasions, such as Salat-ul-`Eid (the Festival Prayer), Funeral Prayer, etc., and it is not dedicated for offering the five daily prayers. Tahiyyat-ul-Masjid is not Sunnah (supererogatory act of worship following the example of the Prophet) when entering a Musalla, it is Sunnah only when entering a Masjid for whoever

(Part No. 5; Page No. 170)

intends to stay in it. It should be performed before sitting down as the Prophet (may peace be upon him) said: ﴿When anyone among you enters the Masjid, he should not sit down till he offers two Rak`ahs (units of Prayer).﴾ (Agreed upon by Imam Al-Bukhari and Imam Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19813

Q 2: is the Musalla (a place for Prayer) in university dwellings considered to be a Masjid (mosque) with respect to offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and saying the Adhkar (invocations) of entering and leaving the Masjid?

A: The Musalla in university dwellings and elsewhere is not regarded as a Masjid in any respect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 17609

Praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' looked into the Fatwa request submitted to the General Mufti, by the Director of

(Part No. 5; Page No. 171)

Al-Qunfudhah Hospital, referred to the Committee from the General Secretariat of the Council of Senior Scholars no. 348, on 20/1/1416 A.H. in which he asked the following question:

Inside the hospital facility there, is a special place designated for workers to offer Salah (prayer). It had been used as a prayer place for sometime then was closed for work-related purposes. It is noteworthy to mention that there is a Masjid (mosque) inside the hospital. It can accommodate everyone and it is not difficult for staff to offer Salah there. We need the prayer room as space for other departments in the clinic due to expansion of hospital departments.

The question is: is it permissible to use this prayer room as a clinic or offices for work-related purposes in the hospital, given that there is an adequate Masjid in the hospital as we have mentioned?

After examining the Fatwa request, the Committee gave the following answer: If the reality is as mentioned, it is permissible to utilize the prayer room for other purposes. This room does not take the same ruling as Masjids in terms of being a Waqf (endowment) and other aspects.

(Part No. 5; Page No. 172)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20861

All praise is due to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to His Eminence the Mufty from His Excellency the General Manager of Islamic Affairs in the Armed Forces with the number 2/10/1457 on 2/6/1419 A.H. This letter was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the number 3691 on 13/6/1419 A.H.; and it included the following question posed by His Excellency:

I refer to Your Eminence the question submitted from the manager of my children's high school - King `Abdul-`Aziz Military Academy - regarding the following subject:

There is a Masjid (mosque) inside the same building of the academy. The Masjid is very small, as it is only seven by five meters. Due to its narrow area and the large number of students, Salah (Prayer) is offered in the gymnasium. The academy officials want to turn this Masjid into a computer room to calculate the final results. Is it permissible to use this Masjid

(Part No. 5; Page No. 173)

as a computer room since no congregational Salah is offered in it? Please advise us in this regard.

After studying the question, the Committee answered: If the reality is as mentioned, it is permissible to change this Musalla (a place for Prayer) into a computer room and designate a larger area to be used as a Musalla. This may be done because it cannot accommodate the number of those who offer Salah and it is not regarded as Waqf (endowment) like other Masjids.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18156

All praise be to Allah Alone and peace and blessing be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to His Eminence the Mufty from the Manager of the Secondary School in Ha'il. This letter was referred to the Committee by the Secretariat General of the Council of Senior Scholars with the number 3384 on 13/7/1416 A.H. The following question was posed:

We have mentioned in the previous letter we sent you that we want to build a place in our school to be used as a Musalla (a place for Prayer) like that which is constructed

in women faculties within the wall of the building. This place will be used during regular studying hours. Lectures and sermons that touch on subjects of `Aqidah (creed) and Salah (Prayer) and warn against the misleading ways of the time will be held in this Musalla along with study groups for memorizing and teaching the Qur'an. It is worth mentioning that all these activities will be carried out during the free time of students. Moreover, the Zhuhr (Noon) Prayer will be performed there. We collected a sum of money equal to 13,500 riyals for constructing this place. If it is not allowable to construct this Musalla, what should we do with this money? We hope that you will elaborate on this taking into consideration that these kinds of Musalla are found in many schools. May Allah reward you with the best!

After studying the question, the Committee answered: There is no harm in specifying a certain place in a school for female students to offer Salah therein. However, it does not take the ruling of a Masjid (mosque). It is allowed to deliver lectures and sermons and teach the Qur'an in this Musalla. This place will be of great benefit for students, for it will help them to offer Salah in its due times and give them the opportunity to learn beneficial knowledge. It should be called a Musalla, not a Masjid. Therefore, a menstruating, a newly-delivered, or a Junub (in a state of major ritual impurity) woman can enter it, for it is not considered a Masjid. Furthermore, it is permissible to collect money to construct this place for it is a kind of cooperation in good and righteousness. It is only forbidden to construct special Masjids for women in residential areas.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 16361

Q 1: My father, may Allah have mercy with him, bequeathed me a piece of land half of which is populated and the other half is used in cultivation. I donated this land for the construction of a Masjid (Mosque) with all its facilities, i.e. car parks around it and bathroom facilities and the like. Praise be to Allah, this was done in the best way, but some people told me that the reward for this deed will go to my father not me, because he is the real owner of the land and I only inherited it from him without effort. Is this correct?

A: you will be rewarded for donating your inherited land for the establishment of a Masjid because you own it and your father will be rewarded for bequeathing it to you. Both of you will be rewarded In sha'a-Allah (if Allah wills) due to your good intentions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: I have been working as a servant in a Masjid (mosque) for a long time. During my first years as a servant, my salary was only 132 riyals and now it has reached 900 riyals. shall I receive reward from Allah (Exalted be He) for serving the Masjid while receiving this salary?

A: Serving the Masjid with a good intention entails a great reward. There is no harm to take a salary from the government to improve your conditions and free yourself for the service of the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16527

Q: Does Salah (prayer) in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) equal a hundred thousand Salahs performed elsewhere? Is this specific to Salah in Al-Masjid Al-Haram only, or does it apply to Salah anywhere within the Sacred Precincts of Makkah?

A: the reward of offering Salah in Makkah, may Allah protect it, is doubled anywhere within the Sacred Precincts of Makkah not just in Al-Masjid Al-Haram. Allah (Glorified and Exalted be He) says: ﴾Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)﴿ The Isra' (Night Journey) began from the house of Um Hani'. Imam Ahmad related in the story of Al-Hudaybiyah that ("The Prophet (peace be upon him) used to offer Salah at the Haram.") Part of the area of Al-Hudaybiyah is Hil (outside the Sacred Precincts of Makkah) and part of which is Haram (within the Sacred Precincts of Makkah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 17393

Q 3: Does offering Salah (Prayer) in any Masjid (mosque) in Makkah Al-Mukarramah (The honored City of Makkah) have the same reward as offering it in Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? Is all Makkah considered a sanctuary?

(Part No. 5; Page No. 177)

A: The reward of Salah is increased and multiplied when it is offered at any part of the Sacred Sanctuary of Makkah and in all Masjids of Makkah. However, offering Salah at Al-Ka'bah is much superior.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19729

Q: Your Eminence, I would like your answer to the following question:

First, what is the Islamic ruling on whoever visits Al-Madinah Al-Munawwarah to offer Salah in Al-Masjid Al-Nabawy Al-Sharif then goes to Masjid Quba', and the Masjid of two Qiblahs (direction faced for Prayer towards the Ka`bah), the Masjid of Jumu`ah and the Masjid of Al-Ghamamah, Al-sediik, and the Masjid of `Aly, may Allah be pleased with them, and other ancient Masjids, and after entering them, the visitor offers Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). Is this permissible for him to do or not?

Second, after the visitor reaches Al-Masjid Al-Nabawy Al-Sharif, is it permissible for him to visit the ancient Masjids in Al-Madinah Al-Nabawiyah with the intention of contemplating over the remains of the righteous Salaf (righteous predecessors) and see the actual embodiment of the information which they read in the books of

(Part No. 5; Page No. 178)

Tafsir (explanation/exegesis of the meanings of the Qur'an), Hadith and history concerning the Gazawat (battles) and the abodes of the tribes of Al-Ansar. Please advise concerning this regard.

A: The answer to these two questions necessitates some details as follows:

First, by surveying the masjids that exist in the Prophet's Madinah, peace be upon him, i.e. Al-Madinah Al-Munawwarah may Allah protect it, it is evident that they are of many kinds:

As for the first kind, a Masjid that exists in the Prophet's Madinah (peace be upon him) and which has a special merit. There are only two Masjids in this regard:

The first one is the Prophet's Masjid (peace be upon him) and which is mentioned in Allah's saying: ﴿Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].﴾ It is the second of the three Masjids to which a journey may be undertaken as authentically proven in the prophetic Sunnah. It has also been authentically proven that offering one Salah in this Masjid is better than one thousand Salahs elsewhere with the exception of Al-Masjid Al-Haram (the Sacred Mosque in Makkah).

Second, the Masjid of Quba', for which this Ayah (Qur'aniv verse) was revealed: ﴿Verily, the mosque whose foundation was laid on piety﴾ Furthermore, and in the Hadith reported by

(Part No. 5; Page No. 179)

'Usaid ibn Hudair Al-Ansary may Allah be pleased with him, that the Prophet (peace be upon him) said: ﴿Offering Salah in Masjid Quba' is equal in reward to `Umrah (lesser pilgrimage).﴾ Related by Al-Tirmidhy, Ibn Majah and others on the authority of Sahl ibn Hunayf, may Allah be pleased with him, that the Prophet, peace be upon him, said, ﴿He who purifies himself at his house then goes to

Masjid Quba' only to offer Salah in it will get a reward equal to that of performing `Umrah) Related by Ahmad, Al-Nasa'y, Ibn Majah and others, and this was the exact wording of the narration of Ibn Majah.

The second kind refers to the general Masjids of Muslims that are spread in the Prophet's Madinah, peace be upon him, and which have no merit of their own, but offering Salah in them is equally rewarded.

As for the third kind, they are the Masjids that were built at certain places that the Prophet was thought to have offered Salah at, or he himself defined the place where he offered that Salah in, such as Bunu Salim Masjid and Musalla (a place for Prayer) for `Eid (Festival). Such Masjids have no virtues for which they should be singled out, and nothing was reported that encourages visiting them and offering two Rak`ah (unit of Prayer) in them.

The fourth kind is dedicated to some newly built Masjids that were ascribed wrongly to the Prophet's era or that of the Rightly-Guided Caliphs, and due to innovated practices, they were frequented by the people, such as

(Part No. 5; Page No. 180)

the seven Masjids, and a Masjid in The mountain of Uhud and others. These Masjids are baseless as far as the sanctified Shar` is concerned, and accordingly they should not be visited for the purpose of offering a certain `Ibadah (worship) or other acts of worship, as this is an apparent Bid`ah (innovation in religion).

The basic Shar`i rule is that no one is to be worshipped except Allah and in the manner He enjoined and prescribed as revealed to His Prophet and Messenger, Muhammad (peace be upon him). This is evidently manifested in the Book of Allah and the Sunnah of His Messenger, Muhammad (peace be upon him) and the traditions reported from the Salaf (righteous predecessors) of this Ummah (nation) who authentically reported this religion from the Messenger of Allah (peace be upon him) and conveyed it to us as well to warn us against following innovations in obedience to the command of the bringer of glad tidings and warnings (peace be upon him) as he says in the Sahih (authentic) Hadith: (He who did any act for which there is no sanction from our behalf, that is to be rejected.) and in another wording: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) He, peace be upon him, also said: (You must follow my Sunnah and that of the Rightly-Guided Caliphs after me. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error.) and said: (follow the example of those after me: Abu Bakr and `Umar.) The Prophet (peace be upon him) said when (some of the Sahabah (Companions of the Prophet) asked him to make for them a tree from which they seek blessing and hang their weapons on. The Messenger of Allah said: 'Allaahu

(Part No. 5; Page No. 181)

Akbar! By the One in Whose Hand is my soul, verily these are the ways of the earlier nations. You have said exactly as The Children of Israel said to Musa: (Make for us an ilâh (a god) as they have âlihah (gods).)) The Prophet (peace be upon him) also said: (The Jews have split into seventy one sects, and the Christians have split into seventy two sects. And this Ummah will split into seventy-three sects, and all of them will be in the Hellfire save one." Someone asked, "O Messenger of Allah, which one will that be?" He replied, "The one that follows what me and my Sahabah (Companions) follow.) Furthermore, it has been reported by Ibn Waddah in his book "Al-Bid`a wal Nahy `anha", i.e innovations and means of forbidding them, with his Sanad (chain of narrators) from Ibn Mas`ud, may Allah be pleased with him, that `Amr ibn `Utbah and some of his friends built a Masjid in Al-Kufa, but it was ordered by `Abdullah that this Masjid be demolished and that was done. Then it came to his

knowledge that the said people were gathering in a corner of Masjid Al-Kufah and continued offering Tasbih (glorification of Allah) Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). It is said that `Abdullah wore a hooded cloack and went to the Masjid to hear what they were saying, and then he unveiled his face to identify himself as Abu `Abdul-Rahman, then he said, "either you surpassed the knowledge of Muhammad's Sahabah, or you have wrongfully introduced a new innovation, etc."

He also warned him and others against following invented innovations, and incited people to understand and comprehend the rulings and teachings of Din (religion) as the Salaf did. It has been authentically reported that `Umar (may Allah be pleased with him) cut off the tree under which the Bay`ah (pledge of allegiance) of Ridwan took place between the Prophet (peace be upon him) and his Sahabah, when he saw that people

began to visit it frequently. Moreover, when he saw that people used to go collectively to a certain place, he enquired about that matter, and was told that they offer Salah in a place where the Prophet, peace be upon him, used to pray in on his way to perform Hajj. He accordingly got furious and said: Those who preceded you were destroyed due to following the traces of their prophets." End quote.

It is an established fact that the purpose of building a Masjid is gathering people to perform their acts of worship in it, and it is an intended gathering in the Shari`ah (Islamic law). Accordingly, the existence of the seven Masjids in one place do not achieve that purpose; rather this will disperse prayers in a way that contradicts the purposes of Shari`ah. Moreover, such Masjids were apparently not built for gathering people because they are so close to one another; rather for seeking a blessing by offering Salah in them and offering Du`a'. This is an apparent innovation. As for the naming of such Masjids i.e. "The Seven Masjids", there is no historical explanation for that at all, but Ibn Zubalah mentioned Masjid Al-Fath, and he is a liar as defined by the Hadith scholars, and he died at the end of the second Hijri century. Then he was followed by Ibn Shabbah, the historian and he mentioned the same Masjid, but it is known that historians tell narrations without confirming the authenticity of the narrators who said it, as they report what they hear and put the responsibility of its authenticity on those from whom they heard it. This was also the opinion of Al-Hafiz Imam Ibn Jarir in his history set. As for the authenticity of the names of these Masjids or one of them, this is not authentically proven. The Sahabah exerted all their efforts to report the sayings of the Prophet (peace be upon him) as well as his actions and deeds; they also reported everything the Prophet did, even on entering the bathroom. They similarly reported the Prophet's visit to Quba' Masjid every week and his performing Salah over the martyrs of Uhud before his death as if he was bidding them farewell, in addition to other narrations mentioned in

the books of Sunnah. As for these Masjids, the Hufaz and the historians have searched into the origin of their names, as the knowledgeable scholar Al-Samhudy (may Allah be merciful with him) said that he did not come across any authentic proofs concerning the names of these Masjids. And he said in another part that he did not find any authentic evidences regarding the names of such Masjids, or the other two Masjids mentioned by Al-Mutarry.

As for shaykh-ul-Islam Ibn Taymiyyah (May Allah be merciful with him), he said: It is meant here that the Sahabah and the Tabi`un (Followers, the generation after the Companions of the Prophet) did not glorify any of the traces of the prophet, such as a place he went or offered Salah in. They did not intend to build a Masjid to honor the traces of prophets and righteous people; rather their Imams such as `Umar ibn Al-Khattab and others intentionally forbade offering Salah in a place in which the

Prophet (peace be upon him) might have offered Salah in once or twice. He also mentioned that `Umar and the other Rightly-Guided Caliphs; `Uthman and `Aly and the rest of the ten Sahabah promised with Jannah (Paradise) as well as others including Ibn Mas`ud, Mu`az ibn Gabal and 'Ubay ibn Ka`b never intended offering Salah in these places. Then shayk-ul-Islam mentioned that in Madinah there are many Masjids, and offering Salah in them is not singled out with a special virtue except for Masjid Quba' and that the Masjids that were built over graves

are nothing but mere innovation introduced into the religion of Islam and practiced by those who have weak knowledge of Islam and the Shari`ah revealed to Muhammad (peace be upon him) as to the perfection of Tawhid (belief in the Oneness of Allah) and worshipping Allah alone as well as blocking all avenues with which Satan tempts mankind.

Al-Shatiby related in his book "Al-e`tisam", that `Umar (may Allah be pleased with him) saw some people frequently visiting a certain place in which the Prophet (peace be upon him) used to offer Salah, so he said, 'Those who came before you were perished due to following the traces of their prophets, and they turned these traces into churches and synagogues. He also said: Ibn Waddah said: ' Malik used to hate every innovated Bid`ah (innovation in religion) even if it was a good one lest people ascribe to the Prophet things he never did or considered lawful.

Al-Shatiby (may Allah be merciful with him) also said: Ibn Kinanah was asked about the traces and remnants left in Al-Madinah and he said: that the most authentic narration refers only to Qiba'

It has been authentically narrated that `Umar (May Allah be pleased with him) cut down the trees frequently visited by people to offer Salah under them lest they should be a source of Fitnah (temptation) for Muslims. `Umar ibn Shabbah mentioned in his book "Akhbar Al-Madinah" and also Al-`ainy in his commentary on Sahih Al-Bukhari the names of many Masjids, but they did not mention the said seven Masjids.

In light of this short elaboration, it is known that the existence of the said seven Masjids or what is even called the Masjid of Al-Fath which was given considerable care by Abu Al-Haiga', the vizier of the 'Ubaydi (Fatimid) state with its known school of thought, were not authentically reported and as these Masjids have recently been frequented by people for the purpose of visiting and attaining blessings by offering Salah in them,

and this may lead astray many of the visitors to the Prophet's Mosque, it should be known that going to such Masjids is an apparent Bid`ah (innovation in religion), and keeping them contradicts the objectives of Shari`ah and the teachings revealed to Muhammad of devoting worship to Allah alone. Honoring the prophetic Sunnah demands demolishing such Masjids, as the Prophet (peace be upon him) said: (He who did any act for which there is no sanction from our behalf, that is to be rejected.)

The said Masjids should be demolished so as to avoid Fitnah and to block the avenues leading to Shirk (associating others with Allah in His Divinity or worship) and to protect the `Aqidah (creed) of Muslims against any innovations as well as the perfection of Tawhid (belief in the Oneness of Allah/ monotheism), and following the example of the the Rightly-Guided Caliph, Amir Al-Mu'minin (Commander of the Believers), `Umar ibn Al-Khattab, (may Allah be pleased with him), who cut down the tree of Al-Hudaybiyah Treaty when he saw that people used to frequent it and he feared that they might be tempted in their religion. He also reminded them that the people who came before them were perished by following the traces of the prophets because the Shari`ah of Allah did not prescribe that.

Second, and based upon the above mentioned facts, it becomes evident that people who frequently visit these seven Masjids and other newly built Masjids solely for the purpose of discerning the

ancient traces or to rub its walls and Mihrabs (a place where the Imam stands when leading prayer), and seeking blessing by means of that are committing a Bid`ah (innovation in religion)similar to that which disbelievers used to do with their idols in Jahiliyyah (pre-Islamic time of ignorance). Therefore, every Muslim who wants to protect his religion against any temptation must avoid such misdeeds and advise his Muslim brothers to do the same.

Third, this makes it known that what some weak-minded people do regarding deceiving pilgrims and visitors into visiting these innovated places in return for fees, such as the said seven Masjids, is a Haram (prohibited) deed, and the money taken

in return for the misdeed is ill-gotten, and the person who commits such an act should give it up. ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19196

Q: A man lives in Makkah Al-Mukarramah and rarely sets out on a journey to Al-Masjid Al-Nabawy Al-Sharif (the Prophet's Mosque in Madinah). He claims that offering Salah (Prayer) in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) is better than offering it in Al-Masjid Al-Nabawy. So, how should he leave what is most superior to what is less superior? Is his claim right?

A: undertaking a journey to visit Al-Masjid Al-Nabawy is an act of Sunnah (a commendable act) whose doer will be rewarded but there is no punishment for not doing it. The Prophet (peace be upon him) said: ﴾Do not set out on a journey except to three Masjids (mosques): Al-Masjid Al-Haram, this Masjid of mine (Al-Masjid Al-Nabawy in Madinah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem). ﴿ (Agreed upon by Al-Bukhari and Muslim)

Offering Salah in Al-Masjid Al-Nabawy is greatly rewarded. However, offering Salah in Al-Masjid Al-Haram is much better for it was reported by Al-Bukhari and Muslim in

(Part No. 5; Page No. 187)

their Sahih (authentic) Books of Hadith that the Prophet (peace be upon him) said: ﴾One Salah in my Masjid is a thousand times more excellent than a Salah in any other Masjid, except Al-Masjid Al-Haram.﴿

To stay in Makkah and leave visiting Madinah is not wrong on the part of the man in question, for he regards it sufficient to do what is most superior rather than what is less superior and to get double rewards. Offering Salah in Al-Masjid Al-Haram is multiplied to a hundred thousand Salahs elsewhere. Shaykh Al-Islam, Ibn Taymiyah said in his Fatawa (vol. 27, P. 325): "The Jumhur (dominant majority of scholars) agrees that Al-Masjid Al-Haram is the best Masjid and that offering Salah in it equals a hundred thousand Salahs elsewhere." It is reported by Ahmad, Al-Nasa'y, and others through a good Sanad (chain of narrators) with this wording: ﴾A Salah in Al-Masjid Al-Haram is better than a hundred thousand Salahs elsewhere.﴿ Similarly, Al-Bayhaqy and Ibn Majah reported a similar narration.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17525

Q: Does the Salah offered in Masjid Quba' have more reward than that offered elsewhere except for Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah)? If that is true, what is the evidence for it? Is Masjid Quba' the first Masjid (Mosque) built in Islam as stated in Allah's saying, ﴾Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].﴿

(Part No. 5; Page No. 188)

A: it is recommended to visit Masjid Quba' but without having to undertake a journey such as those who are living in Madinah. The Prophet (peace be upon him) used to go to Masjid Quba' every Saturday on foot or riding. Ibn `Umar (may Allah be pleased with them) used to do so too. (Agreed upon by Al-Bukhari and Muslim)

It is recorded by Al-Tirmidhy and Ibn Majah on the authority of Usayd ibn Hudayr Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"Offering prayer in the Masjid of Quba' is equal in reward to performing Umrah."﴿ It is recorded by Al-Nasa'iy and in Al-Musnad on the authority of Sahl ibn Hunayf that the Prophet (peace be upon him) said, ﴾"Whoever purifies himself in his house, then comes to Masjid Quba' and offers a prayer there, will have a reward like that of 'Umrah."﴿ This Hadith is ranked as Sahih (authentic) by Al-Hakim; such a view is supported by Al-Dhahaby. Moreover, this Ayah indicates that Masjid Quba' is the first Masjid whose foundation was laid from the first day on piety.

According to the authentic Hadith, the Prophet's Mosque in Madinah is the Masjid whose foundation was laid on piety. There is no contradiction between the Ayah and this Hadith because if the foundation of Masjid Quba' was laid from the first day on piety, then the Prophet's Masjid is most worthy of this merit.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19307

Q 2: It is said that Al-Shara'i` District in Makkah Al-Mukramah is a few meters outside the Haram (all areas within the Sacred Sanctuary of Makkah), though the inhabitants of this district work and buy their effects from Makkah. Will they receive the same reward as those who offer Salah inside the Haram?

A: al-Shara'i` District is divided into two sections; one inside the Haram and there are signs to show its boundaries.

The other part is outside the Haram. The part that is inside the Haram enjoys the same rulings such as the double reward of offering Salah. However, the part that is outside the Haram has the same rulings of Al-Hil (all areas outside the Sacred Sanctuary of Makkah) such as the permissibility of assuming Ihram (ritual state for Hajj and `Umrah) for the people of Makkah and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20608

Q: We have a Masjid (mosque) that is built from the donations of benevolent people. The person in charge of the Masjid wants to decorate the Mihrab, the ceiling, and the pillars inside the Masjid with Qur'anic verses. I told him that this is not permissible

(Part No. 5; Page No. 190)

as I heard from some shaykhs. The man's reply was that many Masjids include decorations and Qur'anic verses. Is this permissible or not? We appreciate your advice!

A: It is not permissible to decorate the Masjids or write Qur'anic verses on the walls because this involves exposing the Qur'an to abuse. Besides decoration of Masjids is prohibited and distracts those who see these decorations and writings from their Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20825

Q: I would like to inform you of my Islamic project for which I intend to establish a special factory to export this personal model of a Masjid (mosque) to the whole world, especially to Europe and the USA as The Kingdom of Saudi Arabia is the pioneer country in exporting the Book of Allah and the Sunnah of the Prophet (peace be upon him). I am really honored that Your Eminence would support me with an opinion, consultation and spiritual support. It is worth mentioning that the girls who manufacture these models are the girls of this country, who graduated from technical departments in institutes and colleges which opened the first

specialist center for feminine decoration. The goal of the center is to achieve female participation in economic development and to solve the unemployment problem for many talented female graduates. Our goal is to serve our religion, country and the king; proving that Saudi women can work, benefit others and benefit from others with their abilities, skills and knowledge, while keeping to the teachings of their religion and Arab traditions. I thank you in advance for your support. May Allah reward you with the best!

A: This work is not permissible because of the authentic Hadiths reported concerning the prohibition of decorating Masjids. Moreover, this decoration will distract those who offer Salah (prayer) by engaging themselves in looking and reflecting on these decorations and drawings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21093

Q: In the Masjid (mosque) of Prince Salman ibn Muhammad Al Sa`ud, we suffer from the narrowness of the place, which does not accommodate the number of those who offer Salah (Prayer) and does not include a place for women to offer Salah therein. During Ramadan, we pitch a large tent for women on a piece of land behind the Masjid, but it is exposed to cats, children, and even rain,

not to mention the possibility of women being harmed by anybody. Therefore, we have searched for the owner of the land to buy it from him, but we have not found him. We have put a poster on the land indicating that it is required for buying, but no one has responded to us. We have, thus, thought of erecting a temporary construction from iron that will have no foundation inside the ground to serve as a Musalla (a place for Prayer) for women and to be used for other purposes as well. In case the owner of the land appears, he can choose either to sell it or we will leave it. We have got the approval of the sons of the Prince, but they want a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning the permissibility of this. It is worth mentioning that this land has never been used for anything before and if there is an owner of it or its owner needs it, we would have found him after our thorough search. Please issue a Fatwa in this regard. May Allah reward you with the best!

A: The basic rule states that it is not permissible to use others' properties in any way, whether by constructing buildings on them or by using them for any activity, without the permission of their owner. Therefore, you should search for an alternative other than this land. Moreover, it is not permissible to build a Musalla outside a Masjid and make those offering Salah unable to see their Imam (the one who leads congregational Prayer). Likewise, it is not permissible for the one who offers Salah in this place to be led by that Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20131

All praise be to Allah Alone, and peace and blessings be upon the final Prophet!

The Permanent Committee for Scholarly Research and Ifta' read the letter submitted to His Eminence the Grand Mufty (Islamic scholar qualified to issue legal opinions) by the Vice President of the Subsidiary Waqf Council in Riyadh and the General Manager of the Ministerial Division in Riyadh, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. (7327), dated 24/12/1418 A.H. The letter stated the following:

Please find attached the request submitted by the Municipality of Al-Zulafy to demolish part of the Masjid (mosque) that lies to the east of `Alaqah Garden, whose area is 350 square meters, as it obstructs the road, in return for annexing to the Masjid part of the governmental land located in the south western side of the Masjid, whose area is 1300 square meters, as a compensation.

The Subsidiary Waqf Council in Riyadh issued the decree no. (6/207/M/Q/R), dated 27-28/8/1418 A.H., which recommends acceptance of the suggested exchange after Your Eminence's approval.

Please advise concerning the permissibility of the decree of the Council so that we may act accordingly.

The Permanent Committee also read the decree issued by the Subsidiary Waqf Council. It states the following:

The Subsidiary Waqf Council in Riyadh considered the request submitted by the Municipality of Al-Zulafy which is described below:

First, the Municipality of Al-Zulafy, in its letter no. (168) dated 28/3/1417 A.H., which was submitted to the manager of Waqf and Masjids in Al-Zulafy, requested to take part of the Masjid whose area is 350 square meters lying east to `Alaqah Garden, as it cuts off the flow of the street, which is 30 square meters wide, so that it is connected to the main street.

Second, in return for this, part of the governmental land located in the south western side of the Masjid, whose area is 1300 square meters, will be annexed to the Masjid as a compensation. An additional area of 638 square meters will be annexed to the Masjid as lodging for the Imam (the one who leads congregational Prayer) and Mu'adhin (caller to Prayer).

Third, the part of the Masjid that lies to the east of `Alaqah Garden will be removed only if the Ministry issues a decree to rebuild it.

Fourth, after presenting this case to His Eminence President of the Court of Al-Zulafy Governorate,

His Eminence ruled that there is nothing wrong in removing that part of the Masjid if this proves to be beneficial to the Masjid.

Fifth, manager of Al-Zulafy Waqf said that annexing an area of 1300 square meters to the Masjid, as a compensation, as well as annexing an additional area of 638 square meters, as lodging for the Imam and the Mu'adhin, is in the benefit of the Masjid.

Sixth, bringing the matter before the Shari`ah (Islamic law) board member, he recommended in a letter no. (10), dated 17/6/1418 A.H., that the Masjid should remain intact. It is stated in Kash-shaf Al-Qina`, under the heading "Selling or exchanging endowed land": "It is prohibited to sell endowed land, donate it, or even exchange it for even a better piece of land as per the abovementioned Hadith." The Hadith referred to is the following: (It is prohibited to sell land that has been endowed, give it away as a gift or bequeath it ....) **The Municipality should allocate part of the governmental land to the Masjid and another part to provide lodging for the Imam and the Mu'dhin without demolishing any part of the Masjid in return. The Municipality of Al-Zulafy is following up its request since the execution of the project is conditional upon approval of the Ministry of Waqf to allow the land exchange, which will benefit the neighborhood in particular and the entire Municipality in general.**

Seventh, the land, on which the Masjid is built, is owned by the Ministry of Waqf as per bond no. (3/154), which was signed on 19/8/1404 A.H. After reviewing and exchanging views over the issue in question, the Council reached a decision approving the land exchange provided that further permission is granted from His Eminence the Grand Mufty of the Kingdom. The relevant decree of the whole case shall be referred to the Supreme Council of Waqf, as per instructions set forth in Paragraph (1), Article (6) of the system applied by the Supreme Council of Waqf.

After the Permanent Committee examined the inquiry, it issued a Fatwa recommending that the Masjid should remain intact. No part of the Masjid should be demolished until a new Masjid is constructed over the neighboring governmental land. The remaining area on which the current Masjid is located will be part of the new Masjid after it is demolished.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21275

Q: We, the Muslim community in Aksil city, wanted to engage in Islamic activities. We applied to the French authorities to grant us a piece of land to build a Masjid (mosque).

(Part No. 5; Page No. 197)

The authorities took a long time to respond to us, so we bought a villa and allocated it for performing Salah. When the authorities gave us a piece of land, we did not have enough money to build the Masjid. We are keen to follow the teachings of the Qur'an and Sunnah and know the ruling on all our actions according to Shari`ah. My question is: Is it permissible to sell the villa and use its value to build the Masjid?

A: There is nothing wrong with selling a villa and using its value to build the Masjid if you can dispense with it. If not, you can keep using this villa for performing Salah until you can afford to build the Masjid or find a Muslim donor to fund it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20759

Praise be to Allah, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has looked into the Fatwa request submitted to His Eminence the General Mufti from the Judge of Al-Bakiriyyah Court, Dr. `Abdullah ibn `Ali Al-Dakhil, no. 747 on

8/5/1419 A.H. referred to the Permanent Committee from the General Secretariat to the Council of Senior Scholars under no. 2998 dated 11/5/1419 A.H. It includes the decision on the request submitted to the chief of municipality of Al-Bakiriyyah about the possibility of benefiting from the municipal land on which a Masjid (mosque) is built, after demolishing it, as it is no longer used by the municipality and no one offers Salah (Prayer) in it currently.

The Permanent Committee studied the request and looked into the report attached to it, which was prepared by the committee formed to look into the issue of the Masjid in question. The committee is comprised of a representative of Al-Bakiriyyah Court, `Abdul `Aziz Al-Muhammad Al-Luhaydan, representative of the Endowments Department, `Abdullah Al-Muhammad Al-Luhaydan, a representative of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), Hamad ibn Sulayman Al-Rajhy, and a representative of the Municipal Authority of Al-Bakiriyyah, `Abdul `Aziz Al-Salih Al-Luhaydan.

The report reads as follows: Based on the letter of His Eminence, Judge of Al-Bakiriyyah Court no. 467/1 on 13/3/1419 A.H. based on the letter from the General Mufti of the Kingdom of Saudi Arabia, and the Chairman of the Council of Senior Scholars, and the Department of Scholarly Research, Ifta', Daw`ah, and Guidance no 2/1345 on 4/3/1419 A.H. with regard to forming a Committee including the legal court, the Endowments Department, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV),

and the municipality to consider the situation of the mentioned Masjud, the following is reached:

1- The Masjid is built for the employees in the municipality and is inside the municipal buildings.

2- The Masjid does not have doors overlooking the street.

3-Only the Zhuhr (Noon) Prayer is offered in it until Al-Hadithy Mosque was built adjacent to it.

4- Salah has not been offered in it for a year and a half now, since the other Masjid has been built.

5- The adjacent Masjid is less than 40 meters away from it.

After studying the request, the Permanent Committee issued a Fatwa (legal opinion issued by a qualified Muslim scholar) that states there is no harm in the municipality benefiting from the mentioned Masjid because the Masjid is not a public Endowment. In fact, it is a property of the municipality and only the Zhuhr Prayer was being offered in it. It has been a year and a half now sine any one has offered Salah in it because people offer Salah in the newly built Masjid that is close to the municipality.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15570

Praise be to Allah Alone, and peace and blessings be upon the last Prophet,

(Part No. 5; Page No. 200)

to commence:

The Permanent Committee for Scholarly Research and Ifta' looked into the request for Fatwa submitted to his Eminence the general Mufti from his Eminence deputy of the emirate of `Asir no. 10557 dated 18/2/1413 A.H. from the general secretariat of Council of Senior Scholars no. 930 dated 25/2/1413 A.H. in which his Eminence asks for a Fatwa for demolishing two Masjids (mosques) from the Masjids built close to each other in Bishah. A report is enclosed to his Eminence letter; it is the report of a Committee formed to look into the issue of the mentioned Masjids. It reads as follows:

All of us the representatives of the court of Bishah, the municipality, the Endowments, and the police have gone to the mentioned place and found that there are three Masjids built very close to each other according to the following:

1- The Masjid that is built by (T.A.D) is affiliated to the Endowments; it is built on the land granted to the Endowments in deed no. 17 dated 22/2/14121 A.H. It is affiliated to the Ministry of Endowments.

2- There are two other Masjids close to the first Masjid: the first is built on a piece of land owned by (A.R); the general asphalted road that leads to Al-Hazimy separates it from the Masjid, and the second is built with zinc on a piece of land belonging to the municipality. It is 100 meters away from the Masjid that is affiliated to the Endowments.

(Part No. 5; Page No. 201)

3- There is a small Masjid built on a piece of land owned by (M.M.M); it is 500 meters away from these Masjids.

The decree of the Committee:

The decree of the Committee is that the Masjid built by the people on a piece of land belonging to the municipality has to be demolished because it is very close to the Masjid affiliated to the Endowment. The person called (A.R.) should close and demolish the Masjid that is built on his piece of land because it is very close to the house of the mentioned person. The Masjid built on the land owned by Munays should be left as it is because it is far from the Masjid affiliated to the Endowments and serves the people of a separate alley. The people in the neighboring area should be informed that they have to offer Salah (Prayer) in the Masjid that is affiliated to the Endowments which is built by (T.A.D) to prevent division. May Allah grant us success!

Here is also the decree of his Eminence Judge of the supreme court in Bishah in his letter addressed to the emirate of Bishah no. 80/1 dated 4/1/1413 A.H. It reads as follows: We hereby inform you that since there is a Masjid with the deed no. 17 in 22/2/1412 A.H. and since it is built by the person called (T.A), it should remain as it is. As for the

two Masjids that are separated by 100 meters i.e., the Masjid built on the land of Abdul-Rahman ibn Rakban and the other Masjid that is built on the land belonging to the municipality, both should be demolished. The people who offer Salah there should be asked to offer Salah in the fourth Masjid that is affiliated to the Endowments; because it is not permissible to build a Masjid close to another Masjid unless this is necessary. As for the Masjid that is built on the land owned by (M.M.M), since it is far from the old Masjid,

it should stay as it is for people to offer Salah in it as long as the distance separating the two Masjids is 500 meters. We hope you will consider the issue and address those who it may concern. May Allah protect you.

After examining the request for Fatwa, the Committee gave a Fatwa with their acceptance of the decree of the committee.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14154

We have an old Masjid (mosque) in our village (it was built six years ago) where we offer the five daily Prayers. There are no toilets or water in that Masjid which makes some people go back without offering Salah in the Masjid because of the lack of water. Some benevolent people managed to build another Masjid with toilets and plenty of water, but that is not the problem. The problem is that some people say that the money used for building the Masjid is unlawful money, while other people say it is lawful and its donor is from another village. People differed on the permissibility of offering Salah in it. Is this Makruh (reprehensible)? We appreciate your advice, may Allah reward you with the best!

A: There is no harm in building a new Masjid in the village from the money donated

by a person to fulfill people's need for a Masjid and it is permissible for them to offer Salah in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15572

All praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed a question submitted to His Eminence the Mufty, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars with no. 5065 on 7/10/1413 A.H. The questioner requested considering the remains of the Masjid (mosque) located in the backyard of his home in Uhud Rufaydah.

The request was referred to His Eminence, Judge of Uhud Rufaydah, in letter no. 2/2405 on 22/8/1413 A.H. to form a committee consisting of the Court, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), and the Ministry of Waqfs (Endowments). The formed committee is to consider the location of the said Masjid and to prepare a detailed report in this regard. The reply came back in letter no. 1702 on 20/9/1413 A.H. It was accompanied by a report from the committee that examined the location of the said Masjid. It reads as follows: In reply to the request of a citizen in Al-Darb Village,

(Part No. 5; Page No. 204)

who has remains of a Masjid in the backyard of his home, you ordered that a committee consisting of the Ministry of Waqfs, the Court, and the CPVPV be formed to consider the said location. The committee has been formed and has examined the location on 16/9/1413 A.H. It hardly found any visible remains of the said Masjid. It is fifteen meters long from east to west and eight meters wide from north to south. It is approximately fifty meters away from the Masjid where the Jumu`ah (Friday) Prayer and congregational Salah (Prayer) are performed although anyone who sits beside the remains of the Masjid in question hears the Iqamah (call to start the Prayer) when it is pronounced in the nearby Masjid. It is futile to utilize it at present and in the future. Moreover, it endangers the owner of the home. It was constructed in a place where a sense of security was absent among people.

After studying the question, the Committee answered that the land of the Masjid should be estimated by two fair experienced persons and the owner of the home is to pay the price and own the land. The money is to be spent by His Eminence, the Judge, in constructing or rebuilding some Masjids, as the report entails that the Masjid in question is futile since there is another Masjid nearby.

(Part No. 5; Page No. 205)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17610

Q: I built a small Masjid (mosque) with an area of (8 x 7), with a bathroom annexed to it in a part of the wall of my house. It has a door that leads to the street. I have been offering Salah (Prayer) in it with my neighbors for twelve years. A large Masjid was built by his royal highness the Crown Prince `Abdullah ibn `Abdul-`Aziz Al-Su`ud, may Allah reward him and those who helped him do this. The new Masjid is 500 meters away from our Masjid. My children and I now offer Salah in the small Masjid on our own, as all our neighbors left us and went to offer Salah in the new Masjid, being closer to their houses. I left the small Masjid and went to offer Salah in the new one seeking the reward of congregational Salah.

First, is it permissible for me to desert my Masjid and offer Salah in the new Masjid seeking the reward of congregational Salah, or should we offer Salah in the old Masjid?

Second, is it permissible to demolish the small Masjid and make use of its land?

Please advise and give me a Fatwa (legal opinion issued by a qualified Muslim scholar)

(Part No. 5; Page No. 206)

concerning this issue, may Allah reward you, protect you and make your end a good one. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The request was referred to His Eminence the Head of the Supreme Court in Khamis Mushait in letter no. (2/2734), dated 28/10/1415 A.H., and the reply was given in letter no. (162), dated 8/1/1416 A.H., attached therewith is the report of the committee established to consider the situation of the mentioned Masjid. The letter stated the following:

In reference to your letter no. (7/739), dated 12/11/1415 A.H., based on the letter of the Grand Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia, and Head of the Council of Senior Scholars and the Department of Scholarly Research and Ifta', His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, no. (10738), dated 4/11/1415 A.H., which included the recommendation to form an inspection committee and another committee from the Ministry of Awqaf (Endowments) and Affairs of Masjids, to inspect two Masjids that lie in Al-`Ujayr village in Tendahah, one of which is old and small, and the other is new and large, and advise whether it is better to keep the old Masjid or demolish it and go to the new one instead.

Please be advised that both the old and the new Masjids were inspected, and it was found that Y.A.Y.D. dedicated a room in his house to be a Masjid that is built in the backyard that leads to the street.

(Part No. 5; Page No. 207)

Its area is (6 x 7= 42 meters). The mentioned man and his neighbors used to offer the Five Obligatory Daily Prayers congregationally in it. Since the Crown Prince has built a

large Masjid that is three meters away from this one, we recommend that it is better to replace the old Masjid with the new one, as it is large, made of concrete, established in a convenient place and it has a car park. This is our opinion, so please advise. Salam (Islamic greeting of peace).

According to what has been previously mentioned, the Permanent Committee for Ifta' decided that the mentioned place is considered an endowed Masjid, as its door leads to the street so that all the Muslims can offer Salah in it. Thus, it is judged according to the rulings of Waqf as decided by the late scholars.

Due to the reasons mentioned above, and due to the closeness of the new Masjid from him, the Waqf administration concerned with Masjids should estimate its value so that the house owner pays it, and it is spent in furnishing or building another Masjid. Thus, the house owner becomes free to use the land of the Masjid as he likes, as he will become its owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19470

Q 2: A man paid 563 Riyals as a contribution for building a Masjid (mosque), but this Masjid was not built. Is it permissible to spend this sum in another charitable project, bearing in mind that the payer of that amount can not be identified?

A: This amount should be spent as specified by the payer; it is not permissible to spend it in any other way. It should be spent on covering the needs of any Masjid in order to carry out the intention of the donor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18682

Q: I raised funds to build a Masjid (mosque) in the village. The building of the Masjid was constructed, and then charitable people donated to furnish it, as the remaining funds were not enough. Now the rest of the donations are still with me.

Is it permissible for me to spend them in building a fence around the Musalla (a place for Prayer) of the Two `Eid Prayers and the village cemetery?

Is it permissible to spend them in buying air conditioners and furnishing other Masjids in the village?

(Part No. 5; Page No. 209)

Is it permissible to spend them as support for the married, the needy and the poor in the village, with the intention of giving the reward to the donors? Given that some of them are residents of the village and others are not.

A: It is permissible for you to spend the rest of the money raised for furnishing the Masjid in furnishing another Masjid if the first one does not need anything anymore. However, it is impermissible to spend the money on anything else other than furnishing Masjids, as this is considered spending it in a way other than the donors intended.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20307

Q: Over four years ago, the citizens of this town donated a sum of money to build a Masjid (mosque). After that, a charitable society covered the building costs estimated at four million Riyals. The money collected from people was kept with us. We are in a dire need to expand another Masjid. On Fridays many people have to pray outside the Masjid and suffer the heat of the sun because the space inside is not big enough. Is it permissible to use this sum for expanding this Masjid? We hope that your Eminence will enlighten us.

(Part No. 5; Page No. 210)

A: You may, if possible, ask the donors' permission to use their donations for maintaining a different Masjid. If you cannot ask their permission, spending this sum on restoring another Masjid will be recommended as this does not go against the donor's objective. We ask Allah to reward everyone for this act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15228

Q: We refer to your Eminence a request for Fatwa submitted by a citizen who asks about a Masjid he built close to his house with the area of 24 square meters. During the course of time there was urban development and neighbors increased. People in the neighborhood agreed to build a bigger Masjid in the middle of the suburb instead of the old Masjid. is it permissible for him to pull the old Masjid down and use it for another purpose other than Salah?

A: He has to spend the value of the small old Masjid on building another Masjid in a place that needs a new Masjid or in the purpose of the other new Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

(Part No. 5; Page No. 211)

Fatwa no. 15331

Q: There is an old, deserted Masjid (mosque) among their possessions. It was previously replaced with a piece of land they owned, as it was not suitable for use.

The request was referred to His Eminence the Judge of Al-Juwh Court in the letter no. (2/1037), dated 21/4/1412 A.H., and the reply was given in the letter no. (13), dated 4/1/1413 A.H., attached therewith a report about the mentioned Masjid. It stated the following:

As a court judge and Waqf (endowments) supervisor, please be advised of the following:

The mentioned Masjid was built by the father of the summoned in his own land, and he endowed it to offer Salah (Prayer) by force of document no. (15) in 16/8/1397 A.H. In 1405 A.H., the Waqf Ministry wanted to demolish it and rebuild it as a 15 x 15 meters Masjid. However, it was found that the place of the Masjid was not suitable for this project, so a Masjid with the mentioned area was constructed in the middle of the district on a piece of land that was 120 meters away from the mentioned Masjid. The people of the village began to offer Salah in the new Masjid, and the old one became deserted. Being made of stone and its roof made of wood, and being affected by

(Part No. 5; Page No. 212)

rainfall, the roof fell, part of the southern wall was demolished and only the columns are left. It is now unsuitable to offer Salah in. The mentioned Masjid lies in the north eastern terminal part of the summoned late father's properties, and its door leads to a narrow corridor that is not more than two meters wide that is also among the late father's property. There is no need for it in the meantime. This is what we saw ourselves. Please advise concerning what you see suitable. May Allah protect you.

A: You should repair the mentioned Masjid or spend the money in furnishing another one if the new Masjid does not need it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16459

Q: In our city, there is a shrine ascribed to a righteous man called Sayyid Al-Shaykh. There are boxes in this shrine in which visitors who come from all over Algeria, even from neighboring countries, to visit this tomb put money and jewels. At the end of every year, these boxes are opened. A part of this money is distributed to the seven Masjids (mosques) of our city

to be used to complete the buildings of some of these Masjids or to purchase the requirements of others that are already built. It should be noted that the money is distributed among all the Masjids whereas the other costs that could not be fulfilled by this money are gathered from individuals. What is the ruling on building Masjids using this money? What is the ruling on offering Salah (Prayer) in them?

A: constructing buildings on graves and using them as Masjids is not permissible. It is one of the means leading to Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) cursed those who did so and said that they are among the worst of people. in addition, putting money in the boxes of shrines as a kind of donation is an act of major Shirk, for donation is an act of worship that should be dedicated to Allah Alone. As for the money that is collected from these boxes from the visitors, it is Haram (prohibited) and those visitors should be prevented from doing so and should be informed that this is a kind of major Shirk. However, the money already collected can be spent on the poor and needy but it is not permissible to spend them on Masjids for they are ill-gotten gains that Masjids should be purified from.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 13962

Q 1: A man who is strongly suspected of practicing sorcery donated some of his money for building a Masjid. When people asked him about the source of that money, he said that it was his pension that he dedicated for building the concerned Masjid. My question now is whether it is permissible to offer Salah (Prayer) in such a Masjid?

A: If the reality is as what is mentioned in the question, we hope that practicing `Ibadah (worship) in the concerned Masjid is permissible and that the Salah which is offered in it is valid In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19008

Q 1: In our village, there are two nearby Masjids (mosques). The distance between them is less than 200 meters. This resulted in sedition and people split into two groups. Someone suggested building a Masjid in the middle of the village. Actually, a Fatwa was given to this effect and people started to build it. The Masjid consists of a ground floor containing toilets and an apartment for the Qur'an tutor and an upper floor containing prayer spaces for men and women.

Upon finishing the upper floor, some of the seekers of knowledge told us

(Part No. 5; Page No. 215)

that it is not permissible to make a lodging under the Masjid, and that we should remove it. You should bear in mind that this lodging is dedicated for public interest and its building has been completed. It can not be used except for this purpose. We hope Your Eminence can resolve this problem, bearing in mind that many Masjids have lodgings underneath.

A: There is no problem in having a lodging under the Masjid for the tutor or the Mu'adhin (caller to Prayer), for this is considered of the charitable utilities that the Masjid needs.

May Allah grant us success! May peace and blessings be upon our Prophet and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14517

All praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence, the Mufty, from His Excellency, General Head of Authorities, in letter no. (1/195) dated 4/7/1411 A.H. It was referred to the Permanent Committee from the Secretariat General of the Council of Senior Scholars with no. 3137 on 11/7/1411 A.H. His Excellency had a question

attached to his letter which reads as follows:

I refer to Your Eminence the question submitted by the representative in charge of the General Presidency of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Makkah with no. (2/557) on 21/6/1411 A.H. It brings to notice that there is a headquarters of the National Bank in the building, above which there is a Masjid (mosque). Since there is a pressing need for a Fatwa (legal opinion issued by a qualified Muslim scholar), I present it to Your Eminence for study to guide us to the correct action. May Allah safeguard and support you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After studying the question, the Committee answered that it is permissible to offer Salah (Prayer) in a Masjid built above a bank, for we know of no proof from Shari`ah (Islamic law) that prohibits this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19462

All praise be to Allah Alone and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to His Eminence, the Mufty, from the General Manager of the office of the Ministry

(Part No. 5; Page No. 217)

of Islamic Affairs, Endowments, Da`wah, and Guidance in Riyadh, `Abdullah ibn Muflih Al-Hamid. It was forwarded to the Committee by the Secretariat General of the Council of Senior Scholars with no. 974 on 11/2/1418 A.H. The letter reads as follows:

I refer to Your Eminence the request of a citizen concerning establishing a Masjid (mosque) on the land donated by him in the Industrial Zone. The donor will bear all the costs of building. However, he says that the Masjid will be on the first floor, and that the ground floor will be used for establishing shops for him, and the second floor will be a lodging for the Imam (the one who leads congregational Prayer) and the Mu'adhin (caller to Prayer). We hope Your Eminence could point out your opinion in this regard.

The request was accompanied by the letter of the donor which reads as follows:

I own the piece of land no. 20 located in the Industrial Zone by the end of Al-Jam`iyyah St. to the east. It overlooks `Ishrin St. at the end of the Industrial Zone eastwards. This area is crowded with stores and workshops. I have looked for a piece of land designated as a Masjid in this area, but I have found none. At the present time, there is no Masjid in this area in which Salah (Prayer) can be offered. I, thus, want to build a Masjid

(Part No. 5; Page No. 218)

on this land, which is now rented for shops and workshops. I want to build a Masjid on the first floor and two apartments for the Imam and Mu'adhin. The ground floor is for shops. I am ready to bear all the costs required for building the Masjid as soon as possible. May Allah make it beneficial for Muslims! May Allah grant you success and whoever contributes to this charitable project!

Having studied the request, the Committee answered that if the case is as mentioned that the donor owns the said land, which is not originally a Waqf (endowment) for a Masjid, there is no harm in building a Masjid on the first floor and designating the ground floor for shops whose income will return to the donor and the second floor for apartments for the Imam and the Mu'adhin as the donor so intends. Building a Masjid in this crowded area serves the interest of Muslims who live in this area and have no other Masjid to offer Salah therein. However, the way up to the Masjid must be facilitated to spare the people, particularly the old ones, the pain when going up to it. May Allah reward the donor with the best because of this charitable project and increase his good deeds on the Day of Resurrection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 21335

Q: We want to submit an application for buying a piece of land under my name, as I will contribute some money towards its price as well as some benevolent men who will also contribute to its price. The area of the land is small as it amounts to 150 square meters. We will, In sha'a-Allah (if Allah wills) build a Masjid that consists of two floors; the first will be for men and the second for women. Furthermore, the Masjid is located in a low-class area in which there are many schools and other old houses, and more Masjids can be built in this area as it exists near a highway which is 15 meters wide, and another subsidiary road which is 7,30 meters wide. Is it permissible, Your Eminence, to build other floors above the two floors allocated for the Masjid, and make use of them as apartments offered for rent? The Masjid consists of only two floors, and I want to build another three or four floors to use them as apartments offered for rent, given that the piece of land will be registered under my name and some benevolent people will donate the rest of the expenses concerning paying the price of the land and building the Masjid, and you should note that such Masjids have spread abundantly in countries, such as Egypt, Sudan and others, is this permissible? Please advise, may Allah reward you!

A: The land bought for the purpose of establishing a Masjid over it, is endowed to the Masjid, and even the space above the Masjid is within its parameters and accordingly it is impermissible to use it in other activities related to investment; but

you may build another floor or more if the first two floors do not accommodate the people any more.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19412

Q: I built a house and I resolved, before constructing it, to build a Masjid (Mosque) under the house. The construction works were done, the Qiblah (direction faced for Prayer towards the Ka`bah) was defined and the toilets of the Masjid were also built, in addition to the carpentry and nothing was left except for the paint work. The Masjid adopted its Islamic shape, but I heard from some people that it is impermissible to build a Masjid under a house, and therefore I stopped all the construction activities and closed the Masjid five years ago until I can discern the truth in this regard. What is Your Eminence's opinion regarding building a Masjid under the house, bearing in mind that there are other small Masjids that were built beside it during that period, and they are now many? Kindly give me the legal Fatwa in this regard. May Allah reward you with the best!

A: There is no impediment to build a Masjid under the house, if the original construction was designed that way, or a space under the house was later allocated to be a Masjid. However, if a house is planned to be built over an established Masjid, then this is impermissible because the space above the Masjid falls under its boundaries and is endowed to it.

(Part No. 5; Page No. 221)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19448

Q: We have in our village, in the Arab republic of Egypt, six Masjids (Mosques) located in different parts of the village. Due to the fact that I own a piece of land that is 700 meters away from the nearest two Masjids, and that there are almost one thousand five hundred Muslims living in the districts around this piece of land, I want to build a house over this land and single out the ground floor to be a Masjid, while the second and the above floors will be my private house or apartments for rent.

My question is: Is it permissible for me to build a private house to live in, or for rent, above the Masjid? Given that the Masjid contains many copies of the Mus-haf (Arabic Qur'an) as well as books of Fiqh (Islamic jurisprudence) and Hadith.

A: If this land was not a Waqf (endowment) for the Masjid, and you own it, then there is no impediment to build a house with two floors or more and make the ground floor a Masjid for the Muslims in the neighborhood while the second and above floors will be your private house or offered for rent, because you intended to build the house and the Masjid in that way and for the benefit of the

Muslims who need that Masjid in their neighborhood.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17097

All praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the Mufty from His Excellency the director of the vocational training center in Jazan. The question no. 672/8, dated 11/5/1415 A.H., was referred to the Committee from the Secretariat General of the Council of Senior Scholars on 14/5/1415 A.H. with no. 1963. It states the following:

The vocational training center in Jazan includes a Masjid (mosque) that has room for more than 800 persons. The maximum number of persons who study and work in the center does not exceed 250 persons. three quarters of the Masjid's area is vacant. Since we are in dire need to use this space to set up a library and classrooms, is it permissible to use it for this purpose? It is noteworthy that the library

(Part No. 5; Page No. 223)

would contain Islamic and non-Islamic books, such as books written by Saudi and Arab authors and poets. Please advise. May Allah reward you with the best!

Having studied the question, the Committee answered: It is not permissible to take any part of the Masjid for the mentioned purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21520

All praise be to Allah Alone and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the query sent to His Eminence the Mufty from His Excellency the minister of Islamic Affairs, Endowments, Da`wah, and Guidance and head of the Supreme Council for Endowments. The query no. (1126/4/5), dated 14/4/1421 A.H., was referred to the Committee from the Secretariat General of the Council of Senior Scholars on 23/4/1421 A.H. with no. (2459). His Excellency said in the query:

Every now and then, the branches of the ministry submit many proposals concerning the investment of parts of

(Part No. 5; Page No. 224)

`Eid Musallas (places for Prayer) for a number of reasons. These reasons include the following:

1. Some Musallas are located in the middle of crowded areas and are no longer used as they are replaced with new and wide Musallas established in the outskirts of residential areas.

2. Some of these Musallas have large spaces that exceed the number of persons who come to perform Salah (Prayer) there. Furthermore, the Musallas are not used during the rest of the year.

3. The ministry seeks to find a fixed income that can be spent on the Musallas through making use of its unused parts.

Similarly, the Masjids (mosques) and the Musallas need a fixed income to be used in maintaining them. I hope you will examine the issue and give us your opinion on the following:

1. the permissibility of investing an area, no more than 10% of the lands of the Musallas, that is not used by the persons who perform Salah. The income earned can be used in meeting the needs of the Musallas and maintaining other Masjids.

2. The permissibility of dedicating parts of the Musallas to establish a new Masjid and its utilities.

(Part No. 5; Page No. 225)

May Allah grant you success to do what pleases Him!

Having discussed the query, the Committee replies that performing the Two `Eid Prayers and Salat-ul-Istisqa' (Prayer for rain) at Musallas is an old practice observed from the time of the Prophet (peace be upon him) until the present day. The Musallas established for this purpose in these countries were popular in the past and the present. Thus, Muslims must preserve and guard them, and they are not to take any part of them to build a Masjid or anything else thereon, because their land is a Waqf (endowment) dedicated for offering Salah. Every Muslim anywhere and in this country

in particular should boast of keeping this Islamic ritual that has been inherited from the time of the Prophet (peace be upon him) and is practiced until the present day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20454

All Praise is due to Allah Alone and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the letter sent to his Eminence, the general Mufty, from his Eminence, the director of the Call and Guidance Center in Jeddah no. 267/9/20/G which was referred to the General Secretariat of the Council of Senior Scholars no.

(Part No. 5; Page No. 226)

3348 on 24/5/1419 A.H. The questioner presented the following question:

Your Eminence, Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz, the general Mufty of the Kingdom of Saudi Arabia, may Allah protect you! Peace be with you:

The person in charge of Awqaf (Endowments) and mosques in Jeddah came to us and brought a form and design of a Masjid (mosque) affiliated to Al Salama hospital in Jeddah. The man in charge asked for a Fatwa concerning the shape of the Masjid, which is designated in the shape of the honorable word (Allah) before starting to construct it. So, we ask Your Eminence to issue us a Fatwa in this regard. We sent you the form and design of the Masjid along with the letter. May Allah keep you in good health and peace of mind! We ask Him to benefit us by your knowledge. May Allah's peace and blessings be with you!

After the Committee has studied the question, its answer is as follows: designating and constructing a Masjid in the shape of the honorable word (Allah) in a way that the letters of the word will form the frontage and roof of the Masjid is not permissible and it is a Bid`ah (innovation in religion) and a kind of immoderation in religion which is not permitted by Allah or His Messenger (peace be upon him). It also does not befit the exalted status of the Divine Names. We know that the Names and Attributes of Allah were revealed in His glorious book and explained

(Part No. 5; Page No. 227)

by Allah's Messenger (peace be upon him) in his purified Sunnah. Therefore, the people believe in them, praise Allah with them and attribute them to Allah in a way that suits His Majesty. We are ordered to believe in what these Attributes and Names indicate of meanings and rulings without Tahrif (distortion of the meaning), Takyif (questioning Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation) or Ta`til (denial of Allah's Attributes). But using the Names of Allah as an aesthetic form is a deviation from the purpose for which these Names were revealed and contradicts the guidance of the Prophet (peace be upon him), his Sahabah (companions) and the Salaf (righteous predecessors) who did not do so. In addition, this leads to exposing the Names of Allah to humiliation with time, such as what children and ignorant people do with the walls of buildings. This also may bring to the sense of the common people that Allah is represented in this body or that Allah's worship is restricted to this Masjid only, not to mention the evil consequences of exaggerating the status of this Masjid and thinking that it has a virtue over other Masjids for its unique designation to the extent that people may intend it for getting blessings, as well as other

things which contradicts with Allah's Shari`ah. Therefore, you should abandon the designation of the Masjid in this way and the executive authority responsible for constructing this Masjid should build it in the normal way without affectation or immoderation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 5; Page No. 228)

Fatwa no. 18506

Q: We are the inhabitants of Sadrid Banu `Amr Valley, Al-Nimmas Governorate. have a large Masjid (mosque) which is currently under construction. Because of the uneven surface of the land on which the Masjid is constructed, we have coordinated with the engineering office to use the depression in the land in constructing lodgings for the Imam (the one who leads congregational Prayer) and the Mu'adhin (caller to Prayer), toilets, and chambers for washing and enshrouding the dead, so that the roof of these utilities will be on the same level of the floor of the Masjid.

Currently, we are working on this basis. However, some Muslim brothers dislike seeing lodgings and toilets under the Masjid and others maintain that this is even not permissible.

Now, is it permissible to allocate this depression for the purpose stated in the design accredited by the Endowments Office in `Asir Directorate, that is, as lodgings for the Imam and the Mu'adhin, toilets, chambers for washing and enshrouding the dead, and a warehouse? Please advise. May Allah reward you with the best!

A: If the reality is as mentioned in the question, there is nothing wrong with allocating this depression for the mentioned purpose, that is, for building lodgings for the Imam and the Mu'adhin, toilets, and chambers for washing and enshrouding the dead in order to level the roof of these utilities with

(Part No. 5; Page No. 229)

the floor of the Masjid for the benefit of the Masjid. May Allah guide all people to the best.

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16943

All Praise is due to Allah, Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has studied what was referred to the General Mufty by His Eminence the undersecretary of Hajj and Awqaf (endowments) for the Masjids (mosque) affairs No. (10157/7), dated (9/8/1413 A.H.), which was referred to the Committee of General Secretariat of the Council of Senior Scholars No. (4239), dated 16/8/1413 A.H. His Eminence asked to consider the request of the Imam (the one who leads congregational Prayer) of Masjid `Uthman ibn `Affan in Al-Shifa' in Riyadh for building a home for the Imam and the Mu'adhin (caller to Prayer) on part of the remaining grounds after building the Masjid. A draft site plan for the Masjid and the remaining land is attached to the letter of His Eminence. The request has been referred to the committee of Masjids in the department of Scientific Research and Ifta' to survey the grounds and submit a report. The Committee examined the land and submitted the following report: We set out on Thursday

10/11/1414 AH to the Masjid of `Uthman ibn `Affan in Al-Shifa' and observed the following:

1- The mentioned Masjid is not a Masjid Jami` (where Friday prayers are performed) and currently is sufficient for those who offer Salah there.

2 - The square area of the Masjid was not built exactly on the original four directions where the edge of the Masjid faces the direction of the Qiblah, so there is a huge triangular area in the southern side from which the Masjid can not be expanded without ruining another angle. It is suitable for establishing a home for the Imam and the Mu'adhin, for no home is there now.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

After the Committee had studied the case, it gave its approval for building a home for the Imam and the Mu'adhin in the triangular part from which the Masjid can not be expanded.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19035

Praise be to Allah Alone and peace and blessings be upon the Last Prophet:

(Part No. 5; Page No. 231)

The Permanent Committee for Scholarly Research and Ifta' has looked into the request for Fatwa submitted to His Eminence, the general Mufty (Islamic scholar qualified to issue legal opinions) from the general manager of the branch of the Ministry of Islamic Affairs, Endowments, Da`wah and Guidance with the letter no. (S/6/6792), dated, 5 Jumada Awal, 1417 A.H., and referred to the Committee from the Secretariat General of the Council of Senior Scholars no. (2532), dated 11 Jumada Awal, 1417 A.H. The question submitted to His Eminence reads as follows: Enclosed are the papers related to the application of the citizen (A. A. Q) that includes the ratification on building an abode for the Imam and Mu'adhin (caller to Prayer) of Al-Ziny Masjid (Mosque) in Al-`Aziziyyah on the land which has previously been given up for the benefit of enlarging the said Masjid. However, the said land could not be made use of for that purpose due to the deviance of the Qiblah (direction faced for Prayer towards the Ka`bah). Your Eminence, I hope that you would inform us of the permissibility of exploiting such land for building a house for the Imam and Mu'adhin of the said Masjid, as they have none in the present time.

After examining the said request, the Committee answered as follows:

If the reality is as you have mentioned regarding the difficulty of enlarging the Masjid on the said land, due to the deviance of its Qiblah, and that the person who donated the land as Waqf (endowment) expressed his consent on making use of the said land as a house for the Imam and the Mu'adhin of the Masjid instead of enlarging the Masjid, there is no impediment in that regard.

(Part No. 5; Page No. 232)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20299

Q: We are a group of worshippers at a Masjid (Mosque) where there is a toilet inside the building of the Masjid that is almost adjacent to the Musalla (the place for prayer) and is only separated by a wall. As a result, those who enter the toilet to relieve themselves face in the direction of the Qiblah (direction faced for Prayer towards the Ka`bah) when doing so. Your Eminence, we would like you to give us the legal opinion on whether there is any objection to keeping it this way. What do you advise in this regard? Kindly give us a Fatwa (legal opinion issued by a qualified Muslim scholar) for the benefit of all. May Allah reward you!

A: The toilets should be separated by a wall to be located outside the Masjid. Thereafter, it does not matter which direction it is adjacent to in the Masjid. As for facing the direction of the Qiblah when being in the toilet, there is no harm in that, as it is inside the building of the Masjid according to the soundest opinion of the scholars. It has been authentically reported from the Prophet (peace be upon him) in a Hadith narrated by Ibn `Umar (may Allah be pleased with them both), which indicates the permissibility of facing the direction of Qiblah or turning one's back towards it while urinating or defecating, as long as the toilet is inside the building.

(Part No. 5; Page No. 233)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19935

Q: In Al-Marwah district, north of Jeddah, there is a Masjid (mosque) under construction. it is built in the latest architectural style. However, a residence for the imam and Mu'adhin (caller to Prayer) is built in its front. The residence has four bathrooms in the direction of Qiblah (direction faced for Prayer towards the Ka`bah). What is the ruling on performing Salah while facing the bathrooms in the front of the Masjid? Kindly, take a look at the attached sketch and tell us your opinion. May Allah protect and support you!

A: The presence of the residence containing bathrooms in the direction of the Masjid's Qiblah can not be an impediment for performing Salah in this Masjid. There is nothing wrong with facing this residence that has bathrooms as long as it is separated from the Masjid and causes no harm; such as bad smells or water leakage to the Masjid. There is no Shar`y (Islamically lawful) evidence that prohibits this act.

(Part No. 5; Page No. 234)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19080

Q 1: Is the library of a Masjid (mosque) considered part of the Masjid even though it is not inside the main Prayer hall? is the courtyard of the Masjid regarded as part of it? in other words, does it entail the rulings of Masjids, such as the desirability of offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), the prohibition of selling inside it, and so on?

A: All that is inside the premises of a Masjid, such as its courtyard or library, is part of it and entails its rulings. Nevertheless, it is not permissible for a person to offer Salah (Prayer) in the Masjid's courtyard or library and abandon performing the congregational Salah among the rows behind the Imam (the one who leads congregational Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20600

Q: I am an Imam (the one who leads congregational Prayer) in one of the Masjids (Mosques) in Buraydah which is always crowded with worshippers due to its location on a main road and the markets spreading around it. Thirty years ago when this Masjid was established, and before the increase of population,

(Part No. 5; Page No. 235)

it was able to accommodate everyone in the neighborhood and it had three toilets and a place for performing Wudu' (ablution) in its southeastern corner. However, due to this increase in the population, it can no longer accommodate all the worshippers and the same applies to the three toilets. This forced some people to go to nearby Masjids lest they should miss the Salah (Prayer) while waiting to perform Wudu'. The inability of some to enter the insufficient number of toilets causes them to miss some Rak`ahs (units of prayer), let alone Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). Furthermore, passers-by no longer enter the Masjid to offer Salah, as they are aware of the inadequate facilities. These conditions have created an annoyance for the people of the neighborhood and the nearby shop owners who cannot find a proper place to offer Wudu'. In addition, it has made people reluctant to offer Salah there anymore.

My question is: Is it permissible for me as the Imam of that Masjid to ask for the building of new toilets in its eastern corner, given that this part of the Masjid is not fully utilized because worshippers prefer to offer Salah inside and not outside the Masjid, whether in Summer or Winter. The toilets to be constructed in the eastern part will only occupy an area of (4 × 15 M) in a way that will not narrow the space of

(Part No. 5; Page No. 236)

the eastern part; rather, it will benefit worshippers and the person who donated the land as Waqf (endowment). Furthermore, I put to your knowledge that all the expenses of building these facilities will be donated by a benevolent person who has taken the responsibility upon himself to build them in a proper way.

The letter was referred to His Excellency the President of the Courts of Buraydah with no. 1525M1, on 24/4/1419 A.H. to form a committee to examine the conditions of the said Masjid and write a detailed report concerning the justification for allocating a part of the land upon which the Masjid is built for building new toilets. The answer was delivered in letter no. 2545/1, on 21/6/1419 A.H. and was attached to the report of the deciding committee concerning the said Masjid. It states:

Referring to Your explanation no. 1/2491, on 27/4/1419 A.H. on the letter of the General Mufty of the Kingdom of Saudi Arabia, no. 1/1525, on 24/4/1419 A.H. including the inquiry of the Imam of Al-`Ishab Masjid in Buraydah, and His Eminence's request to form a committee of two experts in addition to a representative from the Ministry of Endowments to examine the Masjid, and file a deciding report in this regard, etc. In light

of the above-mentioned recommendations, the concerned committee accompanied by an engineer appointed by the court as well as a representative from the court and two experts, `Abdul-`Aziz ibn `Abdul-Rahman Al-Khudir and Ibrahim ibn `Abdul-`Aziz Al-Khudir and according to their examination of the said Masjid,

it was found that the Masjid really is in need of new toilets, and due to the vast space of the eastern corner of the Masjid which is 16 × 16 M, it has been unanimously agreed by all the persons concerned that taking advantage of the eastern corner of the Masjid which faces Al-Sina`ah street for the building of ten toilets with external dimensions of 4.30 × 11.65 M and in accordance with the parameters and the design attached, would achieve considerable benefit for the Masjid and the owner of the Waqf.

After examining the inquiry submitted, the Committee issued a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the permissibility of building the new facilities in the eastern corner of Al-`Ishab Masjid in Buraydah based on the availability of facts required to take this step.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17144

Q: there is a Masjid (mosque) that has been built and then expanded by some beneficent people. However, some sewage pipes run at a distance of eighty centimeters below the Masjid. Is it permissible to leave these pipes under the Masjid and to offer Salah (Prayer) in it?

A: It is permissible to offer Salah in the Masjid or on the land, even if the sewage passes under it, as long as nothing comes out

to stain the place where people offer Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20323

Q: The society for teaching the Glorious Qur'an in Jubail Industrial City, in the eastern district, printed an annual calendar including Salah (Prayer) times during the year. This calendar is attached to a big sheet, of which I submitted a copy with the question. These sheets include pictures of the Sacred House, Maqam (place) of Ibrahim (Abraham). Some of these pictures are old and others are recent as shown under every picture. They contain groups of people offering Tawaf (Circumambulation of the Ka`bah). Please, give us a Fatwa in this regard. Is it permissible to hang such pictures and sheets inside mosques and their lobbies considering that some Imams (the one who leads congregational Prayer) in our industrial city of Jubail hung them inside the mosque thinking that it is permissible to do so? May Allah grant you the best reward for what you do for Islam and Muslims!

A: Putting these calendars inside mosques is impermissible as they include pictures of animate objects and occupy praying people during Salah by looking at them and pondering on their colors and forms, that contradicts with the purpose of Salah which is Khushu` (the heart being attuned to the act of worship), and focusing on Salah while one is standing before Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20066

Q: Is it permissible to hang ordinary calendars and Ramadan fasting calendars issued by some banks in Masjids (mosques) or not?

A: It is not permissible to hang calendars and Ramadan fasting calendars that are issued by some banks or commercial institutions in Masjids, for it results in some violations of Shari`ah, such as promoting forbidden transactions and making the Houses of Allah an object for advertising for commercial products. This violates the sanctity of Masjids and the purpose for which they are built, meaning offering Salah (Prayer), reciting the Qur'an and teaching people goodness and urging them to do it and warning them against evil. All this comes under the Saying of Allah (Exalted be He): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

(Part No. 5; Page No. 240)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 17453

Q 3: Is it permissible to hang magazines including pictures of some well-known Muslim personalities in Masjids (mosques)? What should we do about whoever does so?

A: It is not permissible to hang pictures neither in Masjids nor elsewhere. Hanging pictures in Masjids is more severely prohibited, for this is a means to commit Shirk (associating others with Allah in His Divinity or worship). Whoever does so should be advised to reject this. It is authentically reported that the Prophet (peace be upon him) said: (The angels do not enter a house wherein there is a picture.) It is authentically reported that he (peace be upon him) also said to `Aly (may Allah be pleased with him) (Spare no portrait unwiped out.) Many Hadiths have also been narrated to this effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 18891

Q 9: What is the ruling on a Masjid (mosque) that contains a grave? Please, advise! May Allah reward you with the best!

A: If the Masjid is built before the grave,

the grave should be exhumed and moved to the public graveyard. However, if the grave was there first and then the Masjid was built over it, the Masjid should be demolished, because this area belongs to the occupant of the grave.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17975

Q 2: A Masjid (mosque) is located inside the boundary of a cemetery. The Masjid and the cemetery share the same fence, so worshippers can not get in the Masjid unless they first pass by the cemetery. No other way to the Masjid is available. What is the ruling then on such a Masjid? May Allah reward you with the best!

A: Salah is neither permissible nor valid in Masjids (mosques) which are built over graves. This is because the Prophet (peace be upon him) prohibited offering Salah (Prayer) by the graves and building Masjids over them and cursed whoever does so. The reason behind this prohibition is that Salah (Prayer) there may lead to offering 'Ibadah (worship) to graves instead of or besides Allah. It is thus Wajib (obligatory) to keep the Masjid away from the graves and to fence in the cemetery to protect it from being used as footpaths or desecrated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul- `Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 21100

Q: We are from Bangladesh and our capital is Dhaka. We are from Naogaon province whose capital is Safahir. P.O. Nisjint Fawr. Our village Giwal Garam has a small Masjid (Mosque) that does not have enough room for all worshippers who are on the increase. We want to expand the Masjid, in sha'a-Allah (if Allah wills), but the problem is that there are five Muslim graves in the north side of the Masjid. If we expand it, the graves will be included in it. These graves have been built seventy-two years ago. Is it permissible to expand the Masjid on the graves or what should we do? Please, clarify with evidence from the Qur'an and the Sunnah. Thank you!

A: It is obligatory on you to seek another place for the Masjid free and away from any graves, because it is not permissible for you to exhume the graves as they were founded first in that place and so have the right to remain in it. It is not permissible to offer Salah at the graves, because the Prophet (peace be upon him) forbade this act, as this can be a means leading to Shirk (associating others with Allah in His Divinity or worship). It is obligatory to fence off the graves to protect them from abuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21004

Q 2: What is the ruling on offering Salah in a Masjid (mosque) lying next to a cemetery, without a barrier in between except the Masjid's wall?

A: There is nothing wrong with offering Salah in a Masjid separated from the grave by a road or space beyond the Masjid's wall. It is not prohibited for absence of the cause of the prohibition, namely, this Masjid is not built on a grave. But if the grave or the cemetery is contiguous to the Masjid's wall, the Salah performed in it is invalid, because it is performed at a grave, which counts as a means leading to Shirk (associating others with Allah in His Divinity or worship).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Fatwa no. 19755

Q: we have established a Masjid (mosque) on our property. There is a nearby cemetery which is three meters away from the Masjid. The cemetery is not in front of the Masjid or in the direction of the Qiblah (direction faced for Prayer towards the Ka‘bah). The Masjid has been built from concrete and covers an area of 9 x 6 meters and it is 2.5 meters high. This is a Masjid where congregational Salah (Prayers) are performed; not Fridays. It is worth mentioning that there is no other Masjid close to it. Is it permissible to complete its construction or should we change its location near the first site? May Allah protect you!

A: If the case is as you have mentioned; that the cemetery

is not adjacent to the Masjid and completely separated from it, there is nothing wrong in keeping this Masjid and performing Salah in it, for the absence of the cause of the prohibition that prevents this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21587

Q 1: What is the ruling on offering Salah (Prayer) in a Masjid (mosque) located near a non-Muslim cemetery? It may be worth mentioning that there is a fence that separates the Masjid and the cemetery which is to the east of the Masjid. Also, people who are in charge of the cemetery refuse to exhume their dead.

A: If these graves are entirely detached from the Masjid, i.e. a street or an open space separates between them, offering Salah in this Masjid is permissible. This applies whether the graveyard is for Muslims or non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 19381

Q 1: In India, there are many Masjids (mosques) with graves inside them in the direction of Qiblah (direction faced for Prayer towards the Ka'bah) or otherwise.

(Part No. 5; Page No. 245)

I used to go to distant Masjids, because they do not contain graves whose landmarks are distinct.

Discussing the validity of Salah in these Masjids with some people, Imams or others, they assert that the whole district where we live is located in the Muslims graveyard. Like all houses and stores, the Masjids are built over graves whose landmarks are not visible. For fear that Hindus may destroy some of these graves whose landmarks remain, they are placed in the courtyard of the Masjid. If they mainly refuse to build anything over these graves whose landmarks are effaced, Hindus will capture them all.

In the light of these circumstances, is it permissible to offer Salah in such Masjids or it is better to offer Salah at home? Indeed, it is hard for some of us to go to the Masjids far from homes, if there are any such Masjids that are free from graves.

A: The basic principle is that it is impermissible for a Muslim to offer Salah in a Masjid that contains a grave, be it in the middle or at any of its corners, as long as it is inside the Masjid's wall. Offering Salah in a Masjid with a grave at the Qiblah is worse. So, it is incumbent upon those in charge of the Muslims' affairs not to leave these Masjids in their exiting condition, with graves inside them, but must interfere to remove this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) according to the situation of the Masjid which is one of two:

(Part No. 5; Page No. 246)

First: The Masjid was built over the graves. The graveyard existed before the Masjid was built. The basic principle states that any Masjid built over graves should be demolished, because it is a building that is not established according to what Allah and His Messenger (peace be upon him) ordained. Leaving it in its existing state and taking no action about it and offering Salah in it is persistence in committing one of the major sins, for it is built over the graves. It also involves committing excesses in religion and veneration of the dead person on whose grave the Masjid was built, which are among the means that lead to Shirk (associating others with Allah in His Divinity or worship).

Second: The Masjid was built before the graves and then the graves were placed inside it. In this case the Masjid should not be demolished. These newly placed graves must be exhumed and the remains should be buried in the Muslim graveyard to eliminate this evil, in compliance with the Sunnah of the Prophet (peace be upon him) who prohibited offering Salah in Masjids containing graves or taking the graves as places of worship. He (peace be upon him) even cursed those who do so. It is authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said in his terminal illness, ("May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as Masjids (places of worship).") 'Aishah (may Allah be pleased with her)

added, ("He (peace be upon him) was warning against (doing) what they did. But for that, his grave would have been raised above the ground, but it was feared lest it might be taken as a place for worship.") It is narrated in the Sahih of Muslim on the authority of Jundub Ibn 'Abdullah that the Prophet (peace be upon him), five days before his death, said, ("Beware! Those who preceded you used to take the graves of their prophets and righteous people as Masjids (places of worship). Do not take graves as Masjids; I forbid you to do that.") It is also narrated in the same book,

("Do not sit on graves or pray towards them.") It is narrated in the Two Sahih (authentic) Books of Hadith on the authority of 'Aishah (may Allah be pleased with her) that Um Salamah told the Messenger of Allah (peace be upon him) about a church she saw in the land of Abyssinia (Ethiopia) and the graves it contained. He (peace be upon him) said, ("When a righteous man among these people dies, they build a place of worship on his grave and make such pictures in it. These are the evilest creatures in the Sight of Allah.")

Another is the Hadith narrated by Ibn 'Abbas (may Allah be pleased with both of them) who said, ("The Messenger of Allah (peace be upon him) cursed the women who visit graves and those who build Masjids over them or place lights upon them.") (Related by the compilers of Sunan)

Accordingly, it is impermissible to offer Salah in the Masjids with graves inside them. You must try hard to find a grave-free Masjid where you can perform congregational Prayer. If you fail to find such a Masjid, you may perform Salah in congregation at home until you can afford to establish a Masjid with no grave. May Allah make things easy for you, bless your efforts, and use you in making Islam victorious!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20896

Q: I live in a village were most of its people are greatly attached to customs and traditions;

this village has a small Masjid (Mosque), praise be to Allah. However, the problem with that Masjid is that there is a shrine of a Waliy (pious person) whose name is 'Aly Ibn Khazan in the Qiblah (direction faced for Prayer towards the Ka'bah) of that Masjid. There are also two graves that are said to be for the sons of this Waliy. Moreover, in the northern corner of the Masjid there are a group of other graves whose number is unknown. Is it permissible to offer Salah (Prayer) in that Masjid? Given that these graves are placed outside the walls of the Masjid. If it is impermissible, where can I offer Jumu'ah (Friday) Prayer, bearing in mind that there is another Masjid that is 3 kilometers away, but it is established on usurped land? Please advise in this regard, because I do not want to miss the congregational Salah.

A: Offering Salah in the said Masjid is impermissible, because the body of the shrine is connected to it. The Prophet (peace be upon him) forbade offering Salah by graves and forbiddance denotes the invalidity of Salah there. Furthermore, he (peace be upon him) forbade building Masjids over graves, because this is a means leading to Shirk (associating others with Allah in His Divinity or worship). May Allah guide us and you to know the truth and act upon it!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18224

Q 1: What should one do when one is compelled to offer Salah (Prayer) in Masjids (mosques) where there are graves inside, behind or beside them? It should be taken into consideration that these graves are very old and forgotten and there are no other Masjids in

(Part No. 5; Page No. 249)

this district or village except this one?

A: It is not permissible to offer Salah (Prayer) in Masjids that contain graves, because the Prophet (peace be upon him) said: ("May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as Masjids (places of worship).") (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said: ("Do not offer Salah (Prayer) facing the graves and do not sit on them.") (Narrated by Muslim in his Sahih [Authentic Book of Hadith]) Moreover, this is a means leading to Shirk (associating others with Allah in His Divinity or worship) by taking the occupants of the graves as partners with Allah and worshipping them along with Him. As for a person who does not find a Masjid except this Masjid built on a grave, they should offer Salah in another place free of graves. The Prophet (peace be upon him) said: ("The whole earth has been made for me a Masjid (place of worship) and a Tahur (purifier).")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20441

Q 1: A man performed Salah (prayer) several times in a certain Masjid (mosque) before he learned that it contains a grave. He did not know as he was not familiar with the Masjid area. Is his Salah considered valid because he did not know about the grave? If it is invalid, how can he make up for it, bearing in mind that he does not know the number of times he has performed Salah in this Masjid, as he travels a lot?

A: If the reality is mentioned, this man is excused based on the generality of Allah's

statement: (Allâh burdens not a person beyond his scope.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15653

Q 1: We have a great Masjid (mosque) where we offer most of the Fara'id (obligatory prayers) and it is the closest Masjid to us. After a while, I discovered that there was a grave prepared for the owner of this Masjid in the ground floor in order to bury him in, after his death. Could you kindly advise us about the ruling on offering Salah in this Masjid. Please, substantiate your answer with proofs from the Qur'an and the Sunnah. Moreover, what is the ruling on those who deliver Khutbah (sermon) there?

A: It is not permissible to bury the dead in the Masjid. The Prophet (peace be upon him) prohibited this and informed his Ummah (Muslim nation) that this was the deed of the Jews and the Christians and the reason behind cursing them, as a warning against doing what they did. Consequently, it is not permissible to offer Salah in the Masjids established on graves. Moreover, the Prophet (peace be upon him) forbade taking graves as Masjids; because this is a means leading to Shirk (associating others with Allah in His Divinity or worship). As for the Masjid you ask about, Salah is valid before anyone is buried there. It is obligatory not to bury anyone there or in any other Masjid. However, once somebody is buried in the Masjid, it becomes prohibited to offer Salah therein because of the proofs we have mentioned

until the dead body is exhumed and moved from the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13905

Q: Five hundred years ago, the first and only Masjid (Mosque) of Al-Siqal village in South Yemen was founded. The lands surrounding the Masjid in three directions were used as graveyards and the road occupies the fourth direction. As the village expanded and the population increased, the Masjid could no longer provide enough room for all the people praying. The villagers then decided to expand their Masjid in 1385 A.H. They consulted the judge of the village and some senior scholars concerning the expansion of the Masjid by annexing a part of the graveyard to it. Since it is impossible to expand it from the fourth direction occupied by the road, the scholars suggested the following: Establishing reinforced concrete columns in the direction of the graves where the Masjid is to be expanded as outlined in the attached drawing. The columns were established around and not above the graves. When digging, we avoided putting the columns where there is an old or new grave. A ceiling was set a meter above these columns, so that

(Part No. 5; Page No. 252)

the graves, numbering about twelve, were under the ceiling which became a part of the Masjid as indicated in the outline. It should be noted that the graves were leveled and the ceiling is a meter above the graves. What is the legal ruling in this regard?

A: The Fatwa (legal opinion issued by a qualified Muslim scholar) you referred to is incorrect, if the case is as you have mentioned, for it is not permissible to offer Salah (Prayer) in or above graves, on account of the generality of the saying of the Prophet (peace be upon him): ("May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as Masjids (places of worship).") It is well-known that the air space above graves is pursuant to them (subject to the ruling on them). Accordingly, it is obligatory to demolish that additional part built as an expansion for the Masjid on the stretch of the air space above graves and to keep to the original space of the Masjid. However, if it is too narrow to offer the Jumu'ah (Friday) Prayer in it, you can look for another Masjid in another place in the village where there are no graves.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16731

Q 2: Is it permissible to offer Salah (Prayer) in cemeteries?

A: It is impermissible of offer Salah in cemeteries; whoever does that, their Salah is invalid and they should repeat it and that is based on the Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) Hadiths from the Prophet (peace be upon him) which forbid taking graves as places of worship, except for Funeral Prayer which is permissible to be offered in

(Part No. 5; Page No. 253)

the cemetery.

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The third question of Fatwa no. 18805

Q 3: I work as a teacher and the school I work in is built on graves. What is the ruling on offering Salah (prayer) inside the school?

A: Offering Salah in a graveyard or in what is built above it is not valid, as the Prophet (peace be upon him) prohibited this and the prohibition denotes invalidity.

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The first and second questions of Fatwa no. 15633

Q 1: Is it permissible to perform Salah in a Masjid where Sufi circles of Dhikr (Remembrance of Allah) are held?

Q 2: There are two Masjids in our village. Sufi circles of Dhikr are held in one of them while the other contains the grave of a Waliy (pious person) whom they commemorate his Mawlid (birthday) every year. This Masjid was built over the graveyard of the village. Is it permissible to offer Salah in it?

What should we do if there are no other Masjids except these two? should we pray in a Masjid where a Bid'ah (innovation in religion) is practiced or pray in a Masjid built over graves?

A 1: There is nothing wrong with offering Salah in the Masjid where Sufi circles are held. However, you should express disapproval of their action and try to prevent these circles from being held, any way possible. Yet, this does not prevent holding congregational Salah in this Masjid.

A 2: It is invalid to offer Salah in a Masjid containing a grave. The Prophet (peace be upon him) prohibited taking graves as Masjids. The prohibition denotes invalidity. Moreover, it is a means to Shirk (associating others with Allah in His Divinity or worship) committed by taking the occupants of the graves as partners with Allah. The same applies to the Masjid built over graves. It is obligatory on the people of this village to find a Masjid in a land that has no graves to offer congregational Salah as Allah has ordained. They should also cooperate in righteousness and piety and be careful of Shirk and the means leading to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18850

Q 2: During last Ramadan some young men went with us to offer Salah (Prayer) in a Masjid (Mosque) other than the one in which we usually offer our Salah, because the latter one witnesses, before 'Isha' (Night) Prayer, what is called "Masbahah" i.e. gathering to offer tasbih (glorification of Allah) in a manner not prescribed.

(Part No. 5; Page No. 255)

We advised them that what they do is not in accordance with the Sunnah, but they denied our advice, and this made us decide to offer our Salah in another Masjid. Is what we did right or not? What is your advice to us and them?

A: There is no offence in what you did, because the Imam (the one who leads congregational Prayer) of the said Masjid practices a Bid'ah (innovation in religion) and does not accept advice as you mentioned.

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Fatwa no. 20112

Q: We are a group of people who offer Salah (prayer) in 'Umar Masjid (mosque) in France, in Lille city. The mayor of the city gave us a piece of land and built a Masjid for us at the expense of the municipality in 1975. Ever since, we offer Salah in this Masjid. However, some people now say that it is not permissible to offer Salah in this Masjid, for it is built by the money of the Christians. They then abandoned offering Salah in it and made their own Musalla (a place for Prayer). Please, advise. May Allah reward you with the best!

A: There is nothing wrong with offering Salah in the said Masjid, since building it by the government is a fulfillment of one of the rights the subjects have over their government. Therefore, those who abandoned offering Salah in it have no reason to do so and their argument is not true.

(Part No. 5; Page No. 256)

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Fatwa no. 21334

Q: The city of Kinamyu is 25 kilometers away from Nairobi. Sadly, Kinamyu has neither a Masjid (mosque) nor a school. Putting our trust in Allah, we intend to construct two buildings though we are currently not financially able to do so. Is it thus permissible to use money which is donated by non-Muslims for building the concerned Masjid and school? Please, provide us with your beneficial answer based on Qur'an, Sunnah (whatever is reported from the Prophet), and the practice of our Salaf (righteous predecessors). May Allah reward you for helping us and other Muslims!

A: It is permissible for Muslims to accept donations of non-Muslims for Islamic projects such as the construction of Masjids and schools, provided that doing so will not harm Muslims in any way which outweighs the expected benefit of receiving such donations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 5; Page No. 257)

Fatwa no. 19037

Q: We would like to inform you that the Philippine government is likely to agree to fund a project of some religious national organizations. The project includes:

1. A Masjid (mosque) for Muslims.

2. A church for Catholics.

3. A church for Protestants.

4. A church for the followers of the Cristo Evangelical Church.

The project will be built in the National Airport in Manila. What is the ruling on establishing a Masjid together with these three temples in one place? Please, advice us, may Allah reward you with the best.

A: This is a Bid`ah (innovation in religion) that Muslims have not known since the mission of Prophet Muhammad (peace be upon him). This thought stems from the crafty contemporary calls like the call to unite religions, by overlooking the difference between truth and falsehood, the true Islam and other distorted, altered, and abrogated religions. Accepting and approving of this action puts Islam, which abrogated all the religions that came before it, on equal footing with the other changed and abrogated Shari`ahs (Divine laws). It deceives people on the Earth. This is falsehood that is rejected by Allah, His Messenger and the believers. Accordingly, it is not permissible to build

(Part No. 5; Page No. 258)

a Masjid, church, and synagogue in one place under the same roof and within the same fence. Muslims should not share in this building or invite to it. The Masjid should be built separately away from other temples.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14374

Q: Is it permissible for a person to have a fixed place in the Masjid (Mosque) in which he always offers Salah (Prayer)?

For example, if this person enters the Masjid, he always confines himself to the same place, given that he is always keen on coming early to the Masjid before other worshippers to take this place. Is that permissible or not? Kindly give us the legal opinion supported with proofs.

A: If the said person wants to stand behind the Imam (the one who leads congregational Prayer) and is keen on that place for its nearness to the Imam, there is nothing wrong with sitting in it as long as he preceded others to it. Rather, it is prescribed for the Muslim to be eager to stand in the first row and close to the Imam, as the Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ("If people were to know what is in the call to prayer and the first row, then they found no other way but to draw lots over it, they would draw lots.") provided that he does not make another person get up from this place, if he preceded him to it.

(Part No. 5; Page No. 259)

As for insisting on a certain place and forbidding others from sitting in it or asking others to get up from it, this is impermissible, because this is a kind of reserving for one's own use something they do not own. Masjids are the Houses of Allah and anyone who precedes another to a place, has more right to it. Furthermore, it has been authentically narrated on the authority of Ibn 'Umar that he said: ("The Messenger of Allah (peace be upon him) forbade that a man should make his brother get up from his seat in order to sit there.") It is prescribed that those who stand directly behind the Imam in the first row are the knowledgeable and the wise people in order to correct where the Imam might go wrong or forget, for the Prophet (peace be upon him) said in the Hadith narrated by Muslim: ("Let those (standing) nearest to me of you (in congregational prayer) be the mature and the wise, then those next to them, then those next to them.")

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Fatwa no. 20421

Q: What is the ruling on a person who enters the Masjid (mosque) while being Junub (in a state of major ritual impurity)?

A: There is no sin on a Junub person if they enter the Masjid just for passing through; whereas entering the Masjid for sitting and staying in it is not permissible for the Junub, because Allah (Exalted be He) says: ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba ,(i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴿

(Part No. 5; Page No. 260)

Furthermore, the Prophet (peace be upon him) said: ﴾"I do not allow the Masjid to a menstruating woman or a Junub person."﴿ Narrated by Abu Dawud and ranked as Sahih (authentic) by Ibn Khuzaymah.

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Fatwa no. 17791

Q: Is it permissible for a menstruating woman to enter the Masjid (mosque) for the purpose of study, whether she is a student or a teacher? I do not mean the place where Salah (Prayer) is offered, but there are other sections in the Masjid that are used for teaching boys and girls. Sometimes, the Masjid is not enough for the people, especially in the Jumu`ah (Friday) Prayer and Salat-ul-`Eid (the Festival Prayer), so these rooms are used for Salah. Female students and teachers might pass by these rooms or sit there to do an assignment or take a lesson. Please advise in writing. May Allah protect you and keep you!

A: It is not permissible for a menstruating woman or a person who is Junub (in a state of major ritual impurity) to sit in the Masjid or the sections connected to it, for the Prophet (peace be upon him) said, ("I do not deem the Masjid lawful for a menstruating woman and for a Junub.") (Related by Abu Dawud and ranked as Sahih (authentic) by Ibn Khuzaymah) However, it is permissible for menstruating women to go into the masjid to fetch something, for Allah (Exalted be He) says:

(Part No. 5; Page No. 261)

(except when travelling on the road (without enough water, or just passing through a mosque)) The Prophet (peace be upon him) also (asked `Aisha to get him the mat from the Masjid,) while she was menstruating.

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The second question of Fatwa no. 18700

Q 2: Some people in our Masjid (mosque) used to leave after the Mu'adhin (caller to prayer) finishes announcing Adhan (call to prayer) along with the Mu'adhin and they stay in the courtyard of the Masjid under trees talking about matters of life and people's concerns. These people do not respect the dignity of the Masjid and may leave their children playing inside it. When we warned them against doing so, they said that there is no Shar'y (Islamic legal) text that forbids this. What is the ruling in this regard?

A: It is obligatory to respect the Masjids and prevent children from playing inside them. Leaving the Masjid after Adhan is Makruh (reprehensible) except for a necessity such as performing Wudu' (ablution) or going to another Masjid for an urgent matter and the like.

(Part No. 5; Page No. 262)

As for leaving Masjids after Adhan for the sake of talking and sitting in markets, it should be given up and condemned. It is narrated that ("Abu Hurayrah (may Allah be pleased with him) saw a man who left the Masjid after the Adhan. Abu Hurayrah said, 'Indeed, this (man) has disobeyed Abu Al-Qasim (Muhammad, peace be upon him).'") This will be the ruling if the courtyard is outside the Masjid, but if it is inside the Masjid, it takes the ruling of the Masjid. Accordingly, speaking about matters of life or evil talk such as backbiting and calumny should be avoided. after hearing the adhan it is prescribed for those who perform Salah (prayer) to occupy themselves with directing the rows, completing the first row then the one next to it and so on, performing the prescribed supererogatory acts of worship such as Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) and others, supplicating to Allah and reciting the Qur'an as indicated by the Sahih (authentic) Hadith mentioned in this concern. The Prophet (peace be upon him) said: ("Complete the first row then the one next to it.") Also, the Prophet (peace be upon him) said: ("If people were to know what is in the call to prayer (Adhan) and the first row, then they found no other way but to draw lots over it, they would draw lots.") and: ("Du'a' (supplication) between the Adhan (call to Prayer) and 'Iqamah (call to start prayer) is not rejected.") Moreover, the Prophet (peace be upon him) said: ("Anyone who keeps on praying regularly four Rak'ahs (units of Prayer) before Zuhr (Noon) Prayer

(Part No. 5; Page No. 263)

and four after it, Allah will make them forbidden to the Fire.") and: ("May Allah show mercy to a person who offers four Rak'ahs before 'Asr (Afternoon) Prayer.") Also, he (peace be upon him) said: ("Between every two calls (Adhan and 'Iqamah) there is a (supererogatory) Salah! "Between every two calls there is a Salah!" And in the third he (peace be upon him) said, "To those who wish (to offer it).")

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The first question of Fatwa no. 18188

Q 1: Is it permissible for children to enter Masjids (Mosques)? How do we respond to those who consider it not permissible?

A: It is recommended to bring children to the Masjid so they will become accustomed to offering Salah (prayer) in congregation, if the child has reached the age of discernment. It is authentically reported that the Prophet (peace be upon him) said, ("Command your children to pray when they are seven years old and beat them for (neglecting) it when they are ten years old, and do not let (boys and girls) sleep together.") .

As for the account that the Prophet (peace be upon them) said, ("Keep your children and the insane away from your Masjids",) it is unauthentic.

However, if a child has not reached the age of discernment, it is best not to bring him to the Masjid, as he is unaware of the meaning of Salah or congregation. Also, the child may disturb those offering Salah.

(Part No. 5; Page No. 264)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14313

Q 1: Someone in our village brings his minor children who have not reached the age of seven to the Masjid (mosque). Sometimes, they raise their voices and distract those who offer Salah and cause them to lose concentration. When some of our Muslim brothers advised him not to bring them, he said: The Companions used to bring their children to the Masjid during the time of the Prophet (peace be upon him) and when the Messenger heard the cry of a baby, he used to not lengthen Salah. What is the ruling in this regard? Could you kindly explain?

A: It is obligatory to maintain Masjids and keep them safe from the playing of children and their annoyance because Masjids are built for worship. Those who bring their children with them to teach them Salah (prayer) should discipline them and train them not to play in the Masjids or play with the Mushafs (copies of the Qur'an) there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 5; Page No. 265)

Fatwa no. 16005

Q: I am the director of British Columbia Muslim Association. We work in the field of Da`wah (calling to Islam) among Non-Muslims. I have been working in this field for three years. Sometimes, non-Muslims visit Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held). I take them on a tour round the Masjid and lecture them on Islamic teachings. These lectures are given inside the Masjid where the non-Muslims willingly sit on the carpets. Some fellow Muslims criticize this. They believe that I should not allow non-Muslims to enter the Masjid or to sit on its carpets for several reasons. First, they believe that non-Muslims are Najis (ritually impure). Second, non-Muslim women are not dressed according to the Islamic dress code.

I know that you are a very busy man but I hope you would have time to reply to my question.

A: The basic rule is that it is permissible for non-Muslims to enter Masjids except Al-Masjid Al-Haram (the Sacred Mosque in Makkah). This is especially acceptable when there is a legal considered interest, such as listening to lectures and watching the common solidarity, compassion, and mercy among Muslims. Abu Sufyan (may Allah be pleased with him) visited the Prophet (peace be upon him) in the Masjid before embracing Islam. The Prophet (peace be upon him) also confined Umamah ibn Uthal in the Masjid. He (peace be upon him) also accommodated Thaqif delegation and the Christian delegation of Najran in the Masjid before they embraced Islam.

(Part No. 5; Page No. 266)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 15038

Q 1: What is the ruling on discussing some issues in the Masjid (mosque), such as building a Masjid and a school?

A: Discussing such matters in the Masjid is permissible because building Masjids and schools are things that are of great concern to Muslims. Discussing these matters does not violate the sanctity of the Masjid. Moreover, the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) used to discuss important issues inside the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 21349

Q 2: The Prophet (peace be upon him) declared intertwining the fingers in the Masjid (mosque) as Makruh (reprehensible). Does the same ruling apply to clicking joints of fingers, though no Hadith explicitly states so?

A: According to many scholars, clicking joints of fingers in the Masjid is Makruh as it resembles intertwining fingers and the two are too trivial acts to be done in the Masjid.

(Part No. 5; Page No. 267)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20729

Q: What is the ruling on a host inviting people in the Masjid (mosque) for coffee and dinner at his house, and it is not a Sadaqah (voluntary charity) to be announced or offered in the Masjid. It may be worth mentioning that these invitations are made in a loud voice which disturbs the Khushu` (the heart being attuned to the act of worship) of people inside the Masjid. Moreover, such a practice has spread and become a custom, though no one knows except Allah (Exalted be He) what the real purpose behind it is. I privately advised some of those who do this to adhere to Allah's statement: (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) **It is also related from the Messenger of Allah (peace be upon him) that** ("When a man enquired in the Masjid about something that he had lost, the Prophet (peace be upon him) forbade him and said to his Sahabah (Companions), 'If anyone hears a man inquiring in the Masjid about something he has lost, say to him, "May Allah not restore it to you," for Masjids are not built for this purpose.'") **However, such people replied that as far as they know, this practice is permissible.**

A: It is permissible for a Muslim to invite people in the Masjid for lunch or dinner, as doing so neither violates the etiquettes of Masjids,

(Part No. 5; Page No. 268)

nor resembles the prohibited act of inquiring about a lost item. Rather, these invitations increase harmony and love amongst people of the Masjid. In addition, it is narrated that one of the Sahabah invited the Prophet (peace be upon him) while they were in the Masjid to take food with him and he (peace be upon him) accepted the invitation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19694

Q: Officials at private schools become very active in advertising their schools with the start of every academic year. Among the different means they follow, is that they distribute leaflets that tell about programs of such schools, advantages of joining them, fees, and encourage the greatest number of people to hasten to apply to such schools, etc. Some of the concerned private schools distribute the leaflets mentioned above inside Masjids (mosques) and Jami's (large mosques where Jumu'ah [Friday] Prayers are held). They put such leaflets on shelves where Mushafs (copies of the Qur'an) are put, on the notice board, or beside the internal parts of the Masjids' doors.

What is the ruling then on the foregoing and what should a person do when they find such leaflets inside Masjids?

A: Using masjids as places for displaying commercial advertisements and leaflets is impermissible whether this is done by schools,

(Part No. 5; Page No. 269)

commercial foundations, etc. This is because Masjids are built for offering 'Ibadah (worship) to Allah such as Salah (Prayer), making Dhikr (Remembrance of Allah), learning and teaching knowledge, reciting Qur'an, and other religious matters. Conversely, it is impermissible to use Masjids as places for propagating what is mentioned above and to take advantage of the existence of large numbers of people in the Masjids by placing leaflets and advertisements inside them. Muslims have to keep the Masjids far above such practices, maintain the sanctity of Masjids, and be keen not to distract people away from offering 'Ibadah to Allah and not to disturb their Salah. Allah (Exalted be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ This is also supported by the Hadith authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾"When you see someone buying or selling in the Masjid, say: 'May Allah not make your trade profitable!'"﴿ (Related by Al-Nasa'y and Al-Tirmidhy who classed it as a Hadith Hasan [good Hadith]) It is noteworthy that placing such advertisements in Masjids is a sort of trade.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21565

Q: Please be advised that some advertisements of private lessons and programs that are hung in the Masjids (mosques) include the name or

(Part No. 5; Page No. 270)

the telephone number of the advertisement designer, or the name of the print house that issued it, which makes it a publication.

Please advise concerning the ruling on hanging such advertisements inside the Masjid, outside it or on the door. May Allah reward you.

A: It is impermissible to use Masjids, their yards or walls as a place for commercial advertisement, whether it is done on purpose or accidentally in the charitable brochures. Masjids are built to be places of 'Ibadah (worship), whether Salah (Prayer), Dhikr (Remembrance of Allah), seeking knowledge, teaching it and reciting the Qur'an. We should keep Masjids away from forms of trade that do not befit them, such as commercial promotion, whether they are intended or just mentioned in charitable brochures. It was authentically reported that the Prophet (peace be upon him) said, ("When you see someone buying or selling in the Masjid, say: 'May Allah not make your trade profitable!'") It should be noted that display of commercial advertisements is a sort of trade.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21541

All praise be to Allah Alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence the Mufty by His Excellency the Minister of the Islamic Affairs, Endowments, Daw`ah, and Guidance under no. S546/2/1 on 15/15/1421 A.H. referred to the Committee by the General Secretary of the Council of Senior Scholars under no. 40/S on 23/05/1421 A.H. The question reads as follows:

May Allah's Peace, Mercy, and Blessings be upon you! The Head Department of Monitoring Transportation of Pilgrims has begun an ambitious plan to employ Saudi drivers for the buses that will serve as transportation for pilgrims during the year 1421 A.H. This is in response to the will of the government of the Custodian of the Two Sacred Mosques - may Allah support it - to offer citizens job opportunities in all fields and to act upon what has been decided in the meeting that was held under the presidency of His Royal Highness the Minister of the Interior and the Minister of the Supreme Committee of Hajj at the office of His Highness in Jeddah on 30/12/1420 A.H. This meeting was attended by myself along with His Excellency the Minister of Hajj and was consequently followed by issuing the telegram of His Highness under no. A/SH/1584 on 14/01/1421 A.H. concerning employing Saudi drivers for the buses that work in the transportation of pilgrims.

Attached to my letter is a photocopy of the telegram that I received from His Royal Highness the Prince of Makkah Region and the President of The Supreme Department of Monitoring the Transportation of Pilgrims under no. A/M/254628 on 22/04/1421 A.H. along with a photocopy of the job announcement for bus drivers and technicians to work during the 1421 Hajj season, which His Highness asked to be posted visibly inside Masjids (mosques) so that citizens can benefit.

I hope that Your Eminence will give us the ruling on posting such announcement inside Masjids.

After the Committee studied the question, it answered that announcing Jobs in Masjids is not permissible. The same ruling applies whether the announcements are made verbally or through signs. This is because Masjids are only for offering `Ibadah (worship) to Allah (Exalted be He). Masjids are for performing Salah (Prayer), saying Dhikr (Remembrance of Allah), teaching, learning, reciting Qur'an, and similar Islamic affairs. Accordingly, Masjids are not to be used for announcing jobs. Rather, we must safeguard the sanctity of Masjids and not disturb worshipers or interrupt their Salah. Allah (Exalted be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Moreover, it is authentically reported that the Prophet (peace be upon him)

said, ("When you see someone selling in the Masjid, say to him, 'May Allah not make your bargain profitable!'") Placing such announcements inside Masjids is a form of conducting business.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21510

All Praise is due to Allah Alone, and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the case submitted to his Eminence, the General Mufti by his Excellency, the Minister of Islamic Affairs, Awqaf, Call and Guidance no. 1/4/1134 on 15/4/1421 A.H. which is referred to the Committee by the General Secretariat of the Council of Senior Scholars no. 2458 on 23/4/1421 A.H. in which his Excellency asked the following question:

I would like to inform you about an offer submitted by one of the commercial companies specialized in publicity and advertising which is interested in using some of Masjids (mosques) utilities in placing some advertisements; on the fences of Masjids as well as the courtyards in return for fees which will be spent on the utilities of Masjids.

The case has been studied in the special department in the Ministry and there were two views; supporters and rejecters, and each party has its own justifications which are as follows:

Firstly, justifications of supporting it:

1- Masjids do not need the courtyards which are not used in any of their utilities and such courtyards do not take the same ruling of Masjids. Moreover, they are lands made for Waqf (endowments) and it is better to use them in the best interests of Masjids and good actions.

2- These Masjids are already exploited by placing advertisements without previous permission, regulations or revenue for Masjids and the project will regulate this and prevent exploitation.

3- Getting benefit from the revenue of this investment for the utilities of Masjids such as increasing the building, fixing the damaged areas, maintenance, employing and fixing a certain percentage - after negotiation with the company as a result of using these advertisements - in distributing messages to call people to Islam and guide them through the Ministry.

4- The statement issued from the Permanent Committee for Scholarly Research and Ifta' regarding Shar'y (Islamic) disciplines for advertisements states the permissibility of commercial advertisements as long as they do not contain anything against the Shari'ah (Islamic law) and abide by the Shar'y disciplines mentioned in the statement. A copy of the Committee statement is attached to this letter.

5- The Fatwa of the Permanent Committee no.3842includes the following: [It is permissible to place notices outside the doors of Masjids in a certain, permanent place that people can know]. The question of the Fatwa was about the ruling of sending some notices by courts about the properties of some people to the Imam (the one who leads congregational Prayer) in order to announce them to the villages. Some Imams read these notices inside the Masjid after Salah, then idle talks and disputes take place.

6- The contract signed by the executing company must include precise conditions to maintain the Islamic disciplines set by the Permanent Committee of Ifta' and in the same time guarantee the right

of the Ministry of general supervision, control, fulfilling rights and imposing sanctions.

Secondly, justifications of refusal:

1- The reality of advertising which is full of violations of the Shari'ah such as dissipation, fraud, illicit images, inappropriate words and so on. Such a fact makes it difficult to maintain control and careful observation all the time to ensure abidance by the Shar'y disciplines in each advertisement, especially that they are constantly changed.

2- Filling the facades and sides of Masjids with commercial advertisements contradicts the purpose of building Masjids.

(Part No. 5; Page No. 276)

They also distract the hearts of Masjid visitors and affect the beauty of Masjids which should be free from the vanities of life.

3- With the passage of time, things might go beyond control, the supervision may decrease and actions against the Shari'ah may be committed.

Due to the importance and sensitivity of the subject and the difference of opinions, I decided to write to Your Eminence to issue us a Fatwa in this regard and tell us about what we should do.

May Allah reward you the best and grant you success!

May Allah protect you!

After the Committee had studied the case, its answer comes as follows: It is not permissible to use Masjids or any of their utilities or courtyards as a field to display paintings, propaganda leaflets and commercial advertisements whether this is being done for schools, factories, institutions or the like. Masjids are built for worshipping Allah, performing Salah (prayer), making Dhikr (Remembrance of Allah), teaching and learning knowledge, reciting the Qur'an and other religious matters. Allah (Exalted be He) says: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ Using Masjids and their utilities in worldly affairs contradicts the purpose for which they were built.

(Part No. 5; Page No. 277)

Therefore, they must be free from what you have mentioned. They should be safeguarded and it is not permissible to engage people in things which distract them away from the worship of Allah and weaken their attachment to the Hereafter. It was authentically reported that the Prophet (peace be upon him) said: ﴿"When you see someone buying or selling in the Masjid, say: 'May Allah not make your trade profitable!'"﴾ Displaying these propaganda leaflets and advertisements is a kind of trade (which is mentioned in the Hadith).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 18951

Q: What is the ruling on playing lawful games and joking in the Masjid (mosque) to combat boredom?

A: The purpose of building Masjids is for Muslims to perform Salah (Prayer), say Dhikr (Remembrance of Allah), recite the Qur'an, teach Islamic subjects, etc. Therefore, what violates this purpose should be avoided in Masjids. As for joking and short talks about worldly affairs, there is no harm in this, provided that it does not disturb those offering Salah and reciting the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 17856

Q 2: It is known that Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) was not furnished with carpets. According to an authentic report on the authority of Abu Sa`id Al-Khudry concerning the account of their I`tikaf (seclusion for worship in a Masjid) with the Messenger of Allah (peace be upon him), he (peace be upon him) said: ('Anyone who was in I`tikaf should return to his place of I`tikaf, for I saw (i.e. was informed about the date of) this Night (of Qadr) and saw myself prostrating in mud and water.' I (Abu Sa`id Al-Khudry) saw the trace of mud and water over the nose of the Prophet (peace be upon him) and its tip.) Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said in "Al-Fatawa Al-Kubra," (Dar Al-Ma`rifah edition, Lebanon; vol. 3, p. 32-34; edited by Hasanayn Makhluf) in his reply to a question: All praise is due to Allah, the Lord of the Worlds. Offering Salah (Prayer) on a prayer rug was not practiced by the Muhajirun (Emigrants from Makkah to Madinah), Ansar (Helpers, inhabitants of Madinah who supported the Prophet), or their Tabi`un (Followers, the generation after the Companions of the Prophet). Indeed, they used to offer Salah on the ground in Al-Masjid Al-Nabawy. None of them used to offer Salah on a prayer rug. It was reported that when `Abdul-Rahman ibn Mahdy came to Madinah, he laid a prayer rug. Malik gave orders to imprison him. When he was told that he was `Abdul-Rahman ibn Mahdy, he said, "Did not you know that laying a rug in our Masjid is an act of Bid`ah (innovation in religion)." Ibn Taymiyyah (may Allah be merciful with him) then mentioned the Hadith of Abu Sa`id Al-Khudry in addition to other Hadith that are narrated to the same effect.

Does this mean that furnishing Masjids with carpets is a Bid`ah or only the use of a personal prayer rug is the Bid`ah? Our Masjid is not tiled, but it is clean. In summer, a white carpet is laid. It is half a meter wide with enough space for those offering Salah to place their hands and heads. Is this a Bid`ah, especially when there is no necessity for it? Please, be concise and to the point.

A: There is nothing wrong with offering Salah on a personal rug or on the carpets found in Masjids. The Prophet (peace be upon him) used to offer Salah on mats and on the ground. He (peace be upn him) did not confine himself to anything in particular but to whatever was available to him.

The statement of Shaykh-ul-Islam refers to a specific case regarding an act that is adopted by some innovative persons who believe that offering Salah on a special rug is better than any other Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18580

Q: What is the ruling on using incense and on incensing Masjids (mosques)?

A: incensing and perfuming Masjids is a good act, as it is part of observing the cleanliness of the Masjid. The eminent Tabi`y (Follower, belonging to the generation after the Companions of the Prophet) Nu`aym Al-Mujmir (may Allah be merciful with him), who was one of the persons reporting from Abu Hurayrah (may Allah be pleased with him), was called "Al-Mujmir" (i.e. an adjective describing the equivalent of the Arabic word incense) because he used to incense the Masjid of the Messenger of Allah (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17845

All praise be to Allah Alone and peace and blessings be upon the last Prophet. The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the Mufty by His Excellency the minister of Islamic Affairs, Endowments, Daw`ah, and Guidance with no. (334/416/1) on 11/2/1416 A.H. It was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the no. (1395) on 20/3/1416 A.H. Following is the wording of the questioner:

(Part No. 5; Page No. 281)

In reference to letter no. (163/K/M), dated 11/2/1415 A.H., with regard to asking for the issuance of a Fatwa (legal opinion issued by a qualified Muslim scholar) with respect to naming Masjids (mosques) after Sahabah (Companions of the Prophet) or prominent Muslim figures and after the names of some benevolent people who want to name the Masjids they build after their names, we would like to know the opinion of Your Eminence on this issue.

Here is the wording of the letter: The ministry is to discuss the naming and numbering of Masjids in the Kingdom. What is the ruling on naming the Masjids after the Sahabah, prominent Muslim figures, or the benevolent people who want to name the Masjids they build after their own names?

After studying the matter, the Committee replied:

First, Masjids are named according to the following:

1. naming a Masjid after the person who built it. Naming Masjids after those who built them is a way of attributing charity works to their doers; and this is permissible. It is a real attribute in recognition of their valuable actions. For example, the Prophet's Masjid is attributed to the Prophet by being known as the Masjid of the Messenger of Allah (peace be upon him).

2. Naming a Masjid after he who offers Salah (Prayer) inside it or after the place where it is located; and this is also permissible. Examples are Masjid Quba'

(Part No. 5; Page No. 282)

and Masjid Banu Zurayq as related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them) concerning the race to Masjid Banu Zurayq and Masjid Al-Suq. Also, Al-Bukhari (may Allah be merciful with him) entitled a chapter, "Al-Salah fi Masjid Al-Suq i.e. Prayer in the Market Mosque."

3. naming a Masjid after a distinct attribute, such as Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem); and this is permissible. Allah (Exalted be He) says: ﴾Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)﴿ It was authentically reported from a different chain of narrators that the Prophet (peace be upon him) said: ﴾A journey should not be undertaken except to three Masjids: Al-Masjid Al-Haram, Al-Masjid Al-Aqsa, and my Masjid."﴿ Similarly, Al-Masjid Al-Kabir (i.e. the Great Mosque), is also given as a name for some Masjids on the

road between Makkah and Madinah as related in Sahih Al-Bukhari. Al-Jami` Al-Kabir is also a similar name.

Second, giving nicknames to Masjids to distinguish them is a widespread phenomenon in our time, because of the large number and the spread of Masjids that are being built, Alhamdu lillah [All praise is due to Allah],

(Part No. 5; Page No. 283)

in the Islamic countries, cities, villages, and towns. Masjids are given names to be distinguished by them. There is nothing wrong with attributing Masjids to prominent Muslim figures, such as the Sahabah and Tabi`un (Followers, the generation after the Companions of the Prophet) (may Allah be pleased with them all), like Masjid Abu Bakr (may Allah be pleased with him) and Masjid `Umar (may Allah be pleased with him). It is known that the Prophet (peace be upon him) used to name his sword, furniture, animals, and clothes as mentioned by Ibn Al-Qayyim (may Allah be merciful with him) in the beginning of his book "Zad al-Ma`ad."

Third, naming Masjids after one of Allah's names, such as Masjid Al-Rahman, Masjid Al-Quddus, or Masjid Al-Salam, is a Bid`ah (innovation in religion). Allah (Glorified be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿

All the Masjids are for Allah (Exalted be He). Therefore, naming a Masjid after one of Allah's Names is to be recognized as an innovative practice and is better to be abandoned. Allah (Exalted be He) is the One Who guides to the Straight Path.

(Part No. 5; Page No. 284)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20334

Q: what is the ruling on naming the Masjid (mosque) of our district "Masjid Al-Mustafa"? Is this name approved of as being the name of our Masjid? There are some people who oppose this name claiming that it is the special name of the Masjid of the Prophet (peace be upon him), but we want to name our Masjid like this. We hope that you will issue us a written Fatwa in this regard.

A: It is not permissible to designate the name of Masjid Al-Mustafa to your Masjid or any other one. This name is exclusively specific for the Masjid of the Prophet (peace be upon him) in Madinah. There are many forbidden matters that may result from giving this name to any Masjid other than that of the Prophet (peace be upon him).

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Fatwa no. 13838

Q 1: We have a Musalla (a place for Prayer) in our district where we observe the Two 'Eid Prayers and Salat-ul-Istisqa' (Prayer for rain) as well. It is surrounded by a fence which is over two meters high from all sides. The Masjid (mosque), where we observe the Five Obligatory Daily Prayers, lies near this Musalla. This Musalla that is allocated for observing the two 'Eid Prayers was established about ten years ago and even more, on a site that satisfied all the people of the district. Moreover, it has been fenced by the people of the district in this very place.

2- A clinic has been opened by the Ministry of Health by renting a place in a building that belongs to a citizen. A period of time after the opening of the mentioned clinic, the Ministry of Health asked us to grant it a piece of land owned by the inhabitants of the district to establish a separate building for the clinic. Because there was no land owned by the inhabitants, we could not afford that. Meanwhile, the Ministry of Health, represented by the Health Affairs Department in Abha, informed us of its decision that in case there is no available free land upon which they could establish the clinic, the Ministry of Health may move the clinic to any other district where there will be an available free land. Since moving the clinic from its current place represents a source of danger for the inhabitants of the district, especially the old and disabled people who do not have cars to enable them to go to the clinic if it is somewhere else,

some action took place as follows:

Some people of the district went to see the notary public of Khamis Mushait. They told him that there was vacant land and that they would like to get an evacuation bill on behalf of the Ministry of Health to establish a clinic. The municipality cooperated with them to get it. Afterwards, we knew that the piece of land for which the bill had been gotten was that of the aforesaid Masjid and the Musalla allocated for observing the Two 'Eid Prayers and Salat-ul-Istisqa'. We disapproved of such a procedure which aims at the demolition of the two above-mentioned Masjids and the establishment of the clinic in place of them, due to the great harm that shall be caused by the demolition of such Masjid. Moreover, there is a girls' school of all stages; the primary, preparatory and secondary, comprising about one thousand and five hundred female students near the place of the Musalla. So, if the Masjid and the Musalla are demolished and the clinic established in their place, this will be a sort of besieging the students and the teachers by the visitors of the clinic who could be weak-souled.

Your Eminence, we told you what happened to free our conscience. We will be grateful if you could issue the Fatwa (legal opinion issued by a qualified Muslim scholar) which permits or forbids the establishment of the clinic in place of the two mentioned Masjids after demolishing them. We really want the two Masjids to remain without being demolished by the Ministry of Health as it can look for another land even by

dispossession, if necessary. It is really capable of doing so. Please tell us the right action about the issue

we clarified to you, may Allah protect you!

A: If the case is as you have mentioned, it is not permissible to build a clinic on the land of the two Masjids.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 20651

Q: An Islamic Association in Germany has hired a floor in a building and used it as Masjid (mosque) for performing Salahs (Prayers). Since it was hard for the Muslims to afford such rent, a member of the board of directors in the said Association, being authorized to purchase the place and register it in his name, has spoken to some of his charitable relatives to give Sadaqah (voluntary charity) for the Masjid. They agreed to pay the needed money as a part of their Sadaqah to buy this Masjid with the intention of it being a Sadaqah Jariyah (ongoing charity). They set a condition which stated that the mentioned Masjid should be registered in the name of the person mentioned above, not the Association on account of their trust in him. It should be known that this Association is a legal personality which has the right of ownership and its possession is preserved. Besides, its constitution which is its principal law certified by the German Authority, stipulates that if the Association is dissolved, all its possessions will pass to another Islamic center in Germany.

(Part No. 5; Page No. 288)

A jurisprudential controversy has erupted among those who perform Salah (prayer) in this Masjid about the permissibility of registering the ownership of the Masjid in the name of this person. Some people said that this is not permissible; because Masjids belong to Allah Alone. They think that the sound action is that the ownership of the Masjid should be registered in the name of the association provided that such a person should manage the Masjid's affairs in conformity with the condition of the donors. Others said that this issue (referring to the registration of the place of the Masjid as a property of this person) is permissible; thus he will be able to carry out the condition of the donors by himself.

Is the above-mentioned condition set by the donors permissible according to Shari'ah (Islamic law)?

Is the abidance of the above-mentioned person to this condition permissible according to Shari'ah?

Is it permissible to register the floor made as a Masjid under the ownership of the above-mentioned person?

A: If the reality of the Islamic Association is as mentioned, it is obligatory to make the floor used as a Masjid under this association and to register it in its name. This will make the follow-up process of its affairs much easier and will protect its rights. It is not permissible to register the ownership of this place used as a Masjid in the name of any person and it should not be attributed to anyone. This may lead to the loss of its endowment, as the person in whose name the Masjid is registered, his inheritors or some of them, a long time after his death, may claim their ownership of the Masjid, and this may lead to dispute and harm.

(Part No. 5; Page No. 289)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

and Companions!

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The first question of Fatwa no. 21653

Q 1: If a Masjid (mosque) is built with a height less than the height of the multi-floor buildings surrounding it; is this forbidden by Shari'ah (Islamic Law) or not?

A: There is nothing wrong if the buildings surrounding the Masjid are higher than its level; as there is no evidence that forbids such a matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 15218

Q 1: My father (may Allah be Merciful to him) died in 1374 A.H. He left behind an estate including a house, courtyard made of clay. In the courtyard, there is a room with total area (3x3 m) specialized for Salah (Prayers), so it is like a Masjid without a mihrab. Since the house got old and is no longer available for residence, it was deserted. The village where I live has a Masjid Jami' (a large mosque where Jumu'ah [Friday] Prayers are held) since the age of my father (may Allah be Merciful with him). The building of this Masjid has been renewed and we observe Salahs therein. I would like to benefit from the area of the house and its clay courtyard which I mentioned.

(Part No. 5; Page No. 290)

As the room was specialized for Salah since the lifetime of my father it has been kept in good condition, I would like you to give me your legal opinion concerning the right thing to do with it:

should I value its price then spend the money on Al-Masjid Al-Jami' in the village? knowing that it is included in my private properties, or should I keep it as it is?

A: The ruling on this room is the same as that of the rest of the house and it does not come under the same ruling as the Masjid. Actually, it is included in the estate.

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The second and fourth questions of Fatwa no. 16843

Q 2: There are some Muslims who do not observe Jumu'ah (Friday) Prayer, the two 'Eid Prayers and Tarawih (special supererogatory night Prayer in Ramadan) in this Masjid (mosque), but they go to another Masjids. They do so because the two Imams (those who lead congregational Prayer) leading Salah in these Masjids are not knowledgeable in the Prophetic Hadiths and they do not memorize the Book of Allah. They work as teachers in the Arabic school for the Arabs and Turkish language for Turkish people. So, are those who abandon this Masjid and go to another one sinful?

A: It is preferable for a Muslim to observe Salah behind an Imam who can perform it perfectly and properly, whether he is the Imam of the neighboring Masjid or another one, provided that nothing bad results from going to the Masjid which is distant from his house.

(Part No. 5; Page No. 291)

As the Imam of the neighboring Masjid or his people may feel embarrassed because he abandoned them and went to other people.

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Q 4: There are two rooms in our Masjid (mosque); a small room where we observe Salah (Prayer) if we are few in number, and the other room is a bigger one and we use it to observe Salah if we are many. Each room has a Mihrab and a wooden panel. Some people said that this is not permissible. What is the ruling in this regard?

A: If putting a wooden panel in the Mihrab in a Masjid is intended for a good purpose such as putting the Mus-hafs (Qur'an-books) and the books on it, or it is in the form of a closet for keeping the special things of the Masjid, or it is used to indicate the Qiblah (direction faced for Prayer towards the Ka'bah) or the Mihrab, this will be permissible. If it is intended for a bad reason such as believing in it and wiping themselves against it to seek blessing, it will not be permissible and it must be removed.

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The fourth question of Fatwa no. 19472

Q 4: Which supplication should a person say upon entering and leaving the Masjid (mosque)?

A: When a Muslim enters a Masjid, they should put forward their right foot and say, "Bismillah was-salatu was-salam 'ala Rasulillah. A'udhu bi-lahil 'azim wa bi-wajhihil karim wa sultanihil qadim min al-shaytan il-rajim. Allahuma iftah li abwab rahmatika

(Part No. 5; Page No. 292)

(In the Name of Allah, and peace and blessings be upon the Messenger of Allah. I seek refuge in Allah, the Almighty, and in His Noble Face and His Eternal Power from the accursed Satan. O Allah! Open to me the Gates of Your Mercy)." Upon leaving the Masjid, they should put forward their left foot and say, "Bismillah was-salatu was-salam 'ala Rasulillah. Allahuma ini as'aluka min fadlika. Allahuma 'adhni min al-shaytan il-rajim. (O Allah, I ask You of Your Bounty. O Allah! Protect me from the accursed Satan)."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20585

Q: Your Eminence, my father and I built a Masjid (mosque) near my house about fifteen years ago; as we live together alone in the area. After some time, a neighbor of mine built a house then he built a Masjid bigger than mine. It is built of concrete and it occupies a large area and lies on a line. Upon finishing the construction of this Masjid, we offered congregational Salah (prayer) together. But I have doubt concerning my Masjid where I previously used to offer Salah, so I asked Shaykh Sa'd Al-Hijri about it and he said, "You should not abandon your old Masjid and you should offer Salah therein until you ask the opinion of Sahykh 'Abdul-'Aziz. Therefore, I would like you to tell me: should I offer salah in the old Masjid or with my neighbor in the new one? If your legal opinion is that I should offer congregational Prayer in the Masjid of my neighbor, what about

my old Masjid; should I keep it in case I may need it or should I demolish it? May Allah protect you!

A: All of you should offer Salah in the same Masjid; because Islam calls for gathering and forbids separation. Regarding your old Masjid which you substituted with the new one, you should refer to the Ministry of Islamic Affairs, Endowments, Daw'ah, and Guidance because it is specialized in such matters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, is family and Companions!

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Qiblah

Fatwa no. 16003

Q: I am a Muslim young man and I have been living in the Netherlands for a year. Now, I reside in an area where there is no Masjid (mosque) at all, so I offer Salah (Prayer) at home. I do not know whether the Qiblah (direction faced for Prayer towards the Ka'bah) is right or not, what should I do? It should be known that I can not find a job in any other city.

A: Facing the Qiblah direction is one of the conditions of the validity of Salah for those who are far from it (Qiblah). So, you should ask the Islamic centers about it or use a compass or any other means that could determine the Qiblah direction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17279

Q: What is the ruling on a person who arrived at a country (other than his own country) and offered Salah (Prayer) without facing the right Qiblah (direction faced for Prayer towards the Ka'bah) unintentionally, though he knows the Qiblah direction? Then he remembered what he did after the due time of the Salah he offered had passed.

A: Whoever offers Salah in a direction other than towards the Qiblah due to negligence, as they neither asked nor searched for the indicators of the Qiblah direction, should repeat the Salah.

(Part No. 5; Page No. 295)

Facing the direction of the Qiblah is one of the conditions of the validity of Salah, so far as it is in one's power. Therefore, whoever forgetfully offers Salah in a direction other than towards the right Qiblah, should repeat the Salah due to violating one of the conditions of its validity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17900

Q 2: What is the ruling on turning away slightly from the Qiblah (direction faced for Prayer towards the Ka'bah) outside Makkah, to avoid pillars affecting the straightness of the row for congregational Salah (Prayer)?

A: It is obligatory on those performing Salah, who cannot see the Ka'bah, to face the direction of the Ka'bah. Turning slightly away from the Qiblah does not matter. However, it is Makruh (reprehensible) to stand between pillars for salah if they interrupt the rows, except in the situation when the Masjid (mosque) is small and there are many worshippers performing Salah.

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Fatwa no. 20873

Q: Is the Hadith that states: ("Whatever is between east and west is Qiblah (direction faced for Prayer towards the Ka'bah),") **just related to the East or it is a generally applicable Hadith? For example, we in Algeria can perform Salah (Prayer) from**

(Part No. 5; Page No. 296)

the east to the west, according to a shaykh in one of the learning circles. This shaykh is a student of knowledge, not having reached the level of a scholar yet. I heard others who are better than him saying the opposite; that this is a matter related to 'Ibadah (worship) and the basic rule is that all acts of 'Ibadah are Tawqifiy (bound by a religious text and not amenable to personal opinion). Please advise us and may Allah protect you!

A: The Hadith you mentioned concerns the people of Madinah and residents of places lying in its direction, either to the north or south of the Ka'bah. Qiyas (analogy) is to be made in relation to other directions. So, the Qiblah for the people to the east and the west lies between the north and the south. This is by way of making things easy for the Muslims, because facing the exact direction of the Ka'bah for those who can not see it will be difficult. Allah (Exalted be He) says: (so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul- \`Aziz ibn \`Abdullah Al Al-Shaykh

Intention

The first question of Fatwa no. 18184

Q 1: Is it permissible to make the intention for Salah (Prayer) in a language other than Arabic?

A: The place of intention is the heart, so it is not required to say it in words, whether in Arabic or any other language. In fact, expressing it in words is Bid'ah (innovation in religion). As for the recitation of Qur'an and the prescribed Adhkar (invocations) during Salah (Prayer), it is obligatory for them to be recited in Arabic, and it not valid in any other language. So, those who do not know them in Arabic must learn them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18371

Q 3: I pronounced Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and then started the Salah (Prayer) with the intention of it being an obligatory Salah. I then remembered that I had not yet performed the two Sunnah (supererogatory) Rak'ahs (units of Prayer). Is it permissible for me to change my intention from obligatory to supererogatory Salah without ending the Salah I am performing? May Allah bless you and grant you all goodness!

A: It is permissible for a Muslim who started to perform an obligatory Salah to change it to supererogatory Salah for a sound reason. For example, if someone started to perform Salah alone and then a group of people came and he wanted to perform Salah in congregation with them or for another similar valid reason, such as

(Part No. 5; Page No. 298)

the questioner mentioned, concerning changing the intention from obligatory Salah to Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer on a regular basis), provided that there is enough time [to offer the obligatory Salah in its due time. trans].

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18444

Q 3: Is the phrase: "I seek refuge with Allah from the accursed Satan," said at the beginning of the Salah (Prayer), suffices to express the set intention?

A: the place of intention is the heart, and it is a condition for the validity of 'Ibadah (worship). The Prophet (peace be upon him) said, ("Actions are only according to intentions, and every person shall have but that which they intended.") Therefore, Isti'adhah (seeking refuge with Allah from Satan) does not suffice instead of intention. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The sixth question of Fatwa no. 20308

Q 6: In preparation to offer the obligatory Salah (Prayer) before pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), we say: "O Allah! I make the intention to offer the four Rak`ahs (units of Prayer) of Zhuhr (Noon) Prayer facing the direction of the Ka`bah, the Sacred House of Allah and following the faith of Ibrahim (Abraham) and Muhammad, Hanifa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and I am not a Mushrik (one who associates others with Allah in His Divinity or worship)." What is the ruling on this?

(Part No. 5; Page No. 299)

A: Intention is an act of `Ibadah (worship) and acts of `Ibadah are Tawqifiy (bound by a Islamic text and not amenable to personal opinion). The intention is to be in the heart and pronouncing it is a sort of Bid`ah (innovation in religion). Neither the Messenger of Allah (peace be upon him) nor his successors and Companions pronounced it ever. It has been confirmed in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books that ("The Prophet (peace be upon him) said to the Bedouin who offered Salah incorrectly, 'When you stand to offer Salah, pronounce Takbir and then recite whatever Ayahs (verses) you can from the Qur'an.'") In the Sunan (Hadith compilations classified by jurisprudential themes), it was narrated that the Prophet (peace be upon him) said, ("The key to Salah is Taharah (ritual purification); its beginning is Takbir and its end is Taslim (salutation of peace ending the Prayer).") It is related in Sahih Muslim on the authority of `Aisha (may Allah be pleased with her) that ("The Prophet (peace be upon him) used to commence prayer saying, 'Allahu Akbar (Allah is the Greatest)' and recite Surah Al-Fatihah.") It has been authentically reported in Hadith Mutawatirah (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon error is impossible) and in the consensus of all Muslims that the Prophet (peace be upon him) and the Companions used to begin the Salah with Takbir. It has never been reported that the Prophet (peace be upon him) pronounced the intention. Anyone who alleges the permissibility of pronouncing it must be reproved. The Prophet (peace be upon him) said, ("Anyone who does something that we have not ordered (in worship) it will be rejected.") In another narration, ("Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18884

Q 3: Upon standing to perform the Salah (Prayer), I usually inaudibly express my intention to offer such and such Salah in congregation, pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then say: "Subhanaka

Allahumma wa bihamdika wa tabaraka ismuka wa ta`ala jadduka wa la ilaha ghayruk (Glorified be You, O Allah! And all praise is due to You, Blessed is Your Name and Lofty is Your Majesty, there is no deity but You)." Afterwards, I recite Surah Al-Fatihah and other Ayahs (verses) from the Qur'an. Is the intention I make in this manner correct? I would appreciate your guidance, may Allah bless you!

A: pronouncing the intention is an innovated matter which neither the Prophet (peace be upon him) nor his Companions (may Allah be pleased with them) did. Therefore, it is not permissible to pronounce it, for the Prophet (peace be upon him) said, ("Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.") In another narration, ("Anyone who does something that we have not ordered (in worship) it will be rejected.") Indeed, the intention is to be held in the heart.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17839

Q 1: When Imams (those who lead congregational Prayer) in the Two Sacred Mosques lead the congregational Prayer, what should be their intention for the people (who follow them in the Prayer)? Should their intention include the women who offer Salah (Prayer) behind them? According to Hanafi Madh-hab (school of thought), the intention is necessary and if the Imam does not include women in his intention, their Salah is deemed invalid.

A: If what you have mentioned about Hanafi Madh-hab is true, it has no evidence in the Sunnah (whatever is reported from the Prophet). The Prophet (peace be upon him) used to lead the Muslims while both men and women were standing behind him. Men used to stand directly behind the Prophet (peace be upon him), while women stood behind them. The Prophet (peace be upon him) never mentioned that the intention should include so and so. Indeed, the guidance of Muhammad (peace be upon him) is the best guidance.

(Part No. 5; Page No. 301)

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Description of Salah

The first question of Fatwa no. 16062

Q 1: A person entered the Masjid (mosque) to offer `Isha' (Night) Prayer. He offered five Rak`ahs (units of Prayer), so some Muslim brothers asked him why had he done so. His response was that he had not offered Maghrib (Sunset) Prayer, so he offered Magrib Prayer (which is three Rak`ahs) and its two supererogatory Rak`ahs together with the same Taslim (salutation of peace ending the Prayer), following the example of Abu Al-Darda', the great Companion (may Allah be pleased with him). Is this permissible?

A: It is obligatory upon whomever offers the Maghrib Prayer and its supererogatory Salah (prayer) as five Rak`ahs with one Taslim to offer the Magrib again as three Rak`ahs separately from its supererogatory Salah. Offering both of them with one Taslim is not permissible. Obligatory Salah and supererogatory Salah should be offered separately by concluding the obligatory Salah with Taslim.

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The third question of Fatwa no. 18573

Q 3: Sometimes an Imam (the one who leads congregational Prayer) upon starting Salah (prayer) says: "Ya Allahu Akbar (O Allah! the Greatest)" instead of "Allahu Akbar (Allah is the Greatest)". What is the ruling on his Salah, as he has been warned against this?

A: If anyone says Takbirat-ul-Ihram (upon starting Prayer) as "Ya allahu akbar", this person's Salah and the Salah of those who follow will be Batil (null and void). They must repeat the Salah, because this phrase takes the form of an appeal. If he says Takbir as "Ya Allahu Akbar"

in the intervals between parts of Salah, his Salah will be deemed sound. He should make up for this mistake by offering Sujud-ul-Sahw (Prostration of Forgetfulness) if it was done out of forgetfulness.

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Fatwa no. 19552

Q: What is the ruling on someone uttering Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) before the Imam (the one who leads congregational Prayer)? Would their Salah (Prayer) be correct in such a case or not? What is the legal evidence on this?

A: If the Ma'mum (a person being led by an Imam in Prayer) utters Takbirat-ul-Ihram before the Imam, their Salah is not correct. This opinion is based on the Hadith in which the Prophet (peace be upon him) said: ("The Imam is appointed to be followed, so when he says the Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), you should say it; and do not say the Takbir until he has said it.") However, if the Ma'mum realizes it and repeats Takbirat-ul-Ihram after the Imam says it, their Salah will be correct.

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The second question of Fatwa no. 19049

Q 2: Which is the closest opinion to the Sunnah of the Prophet Muhammad (peace be upon him) regarding raising the hands and pronouncing "Amen" loudly during Salah (Prayer)? Is it that of the scholars of Hadith or that of Al-Hanafiyyah (supporters of the school of Abu Hanifah)?

The scholars of Hadith confirm raising the hands and pronouncing "Amen" loudly after the Imam in Salah whereas Al-Hanafiyyah do not have that.

A: raising the hands in Salah is authentically reported from the Messenger of Allah (peace be upon him) and it should be done in four positions only: Upon saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), upon Ruku' (bowing), upon raising from Ruku' and upon standing from the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) to offer the third Rak'ah (unit of Prayer). So, a Muslim should act upon this Sunnah, following the example of the Prophet (peace be upon him) even if this disagrees with the juristic school which they support. A Muslim is enjoined to follow the Messenger of Allah (peace be upon him) and take him as their ideal. The Prophet (peace be upon him) said: ("Offer Salah (Prayer) the way you have seen me offering Salah.") If an Imam stated an opinion that contradicts the Sunnah of the Prophet (peace be upon him), he may be excused if the Hadith that elaborates on such an issue has not reached him. However, if one knows this Sunnah of the Messenger of Allah (peace be upon him), he must act according to it and must not neglect it, because whatever is stated in the Qur'an and the Sunnah is the criterion. With regard to saying "Amen" in Jahri salah (Prayer recited out loud) after reciting (what means): (not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).) , it was related by Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("Say, 'Amen', when the Imam says, 'Amen', for if anyone's utterance of 'Amen' coincides with that of the angels, they will be forgiven their past sins.") Moreover, it is narrated by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) and Al-Tirmidhy in his book Al-Jami' Al-Sahih on the authority of Wa'il ibn Hujr (may Allah be pleased

with him) (Whenever the Messenger of Allah (peace be upon him) said: (nor of those who went astray.) he used to say "Amen" raising his voice with it.) Having that Al-Hanafiyyah do not say "Amen" loudly in Jahri Salah, their opinion is of no value for the preceding Hadiths which represent evidence against them.

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The first question of Fatwa no. 14724

Q 1: I lead people in Salah (Prayer). Sometimes, I raise my hands before and after making Ruku' (bowing). One day, a well-known knowledgeable Shaykh offered Salah behind me. After Salah, he went to my father and said to him, "Your son does not follow your Madh-hab (School of Jurisprudence)." I asked my father about his Madh-hab, he said that he is a follower of the Hanafy school that dos not advocate raising hands after making Ruku'.

Now, what is the ruling on my Salah? Am I obliged to follow this Madh-hab or any of the four well-known Madh-habs (Hanafy, Maliky, Shafi'y, and Hanbaly)?

A: raising one's hands upon pronouncing Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and saying Allahu Akbar on performing ruku' and on rising from it are of the Sunan (supererogatory acts of worship following the example of the Prophet) of Salah. It is authentically reported that the Messenger of Allah (peace be upon him) did so, as it was narrated by Al-Zuhry on the authority of Salim that his father said: ("I saw the Messenger of Allah (peace be upon him) raising his hands opposite his shoulders upon the beginning of Salah and before making Ruku' and after

lifting his head from Ruku'. But he (peace be upon him) did not raise them on making Sujud (prostration).") (Reported by Al-Bukhari) 'Aly ibn Al-Madiny said: "Muslims should raise their hands on the grounds of this Hadith."

On the authority of Muhammad ibn 'Amr ibn 'Ata': He said: (I heard Abu Humayd Al-Sa'idy, while being in the company of ten of the Companions of the Messenger of Allah (peace be upon him) including Abu Qatadah, saying: "I know best the way the Messenger of Allah (peace be upon him) used to offer Salah. They said: "Show us." He said: "The Messenger of Allah (peace be upon him) used to raise his hands opposite his shoulders upon the beginning of Salah. Then he says Allahu Akbar until every bone is settled in its position. Then, he recites the Qur'an. Then he says Allahu Akbar and raises his hands opposite his shoulders. Then he makes Ruku' putting his palms on his knees holding his head erect without raising or lowering his head too much. Then, he raises his head and says: "Sami'a-l-lahu liman hamidah" (Allah listens to those who praise Him). Then, he raises his hands opposite his shoulders. After that they said: "You are right. This is how the Prophet offered Salah.) (Reported by Abu Dawud and Al-Tirmidhy) He classed the Hadith as Hasan (good) and Sahih (authentic). Your Salah is valid whether you raised your hands or not, as raising the hands is a Sunnah (supererogatory act of worship following the example of the Prophet). A Muslim should follow what was authentically reported from the Messenger of Allah (peace be upon him) whether it is in accordance with his Madh-hab or not.

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The first question of Fatwa no. 16099

Q 1: I see some people putting their right hands over their left hands while offering Salah (Prayer); why and what is the supporting evidence on this?

A: placing the right hand over the left on the chest while standing during Salah is an authentic Sunnah (supererogatory act of worship following the example of the Prophet): ﴾ Wa'il ibn Hujr said that he saw the Prophet (peace be upon him) raising his hands when starting Salah and made Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Then, he (the Prophet) wrapped his cloak around himself and placed his right hand over his left hand.﴿ (Reported by Al-Nasa'y, Ibn Habban and Ibn Khuzaymah) The Hadith is supported by the Hadith narrated on the authority of Qabisah ibn Halb Al-Ta'iy from his father and reported by Al-Imam Ahmad in his Musnad through a Hasan (good) Sanad (chain of narrators).

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The second question of Fatwa no. 17669

Q 2: There is a Masjid (mosque) that does not permit whoever places the right hand over the left when standing in Salah (Prayer) to offer Salah in it. Is it permissible, due to this, to leave this Masjid and offer Salah at home? Guide me, may Allah guide you!

A: placing the right hand over the left on the chest during Salah when standing is a Sunnah (supererogatory act of worship following the example of the Prophet) that can be left and Salah is valid without it. It is not permissible for you to break away from the congregational Salah for this reason.

(Part No. 5; Page No. 308)

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The first question of Fatwa no. 17529

Q 1: Is it permissible for the Imam (the one who leads congregational Prayer) to supplicate for themselves in the obligatory Prayer, while leading the Salah (Prayer) in Sujud (prostration) and while sitting to say Taslim (salutation of peace ending the Prayer)?

A: It is permissible for the Imam and Ma'mums (persons being led by an Imam in Prayer) to supplicate for themselves in the singular mode, such as by saying: O My Lord! Forgive me; have mercy upon me; guide me; grant me health; support me; and grant me sustenance. (The Prophet (peace be upon him) taught Abu Bakr Al-Siddiq (may Allah be pleased with him) to say in his Salah: "Allahuma ini zhalamtu nafsi zhulman kathiran wa la yaghfir al-dhunuba ila anta faghfir li maghfiratan min 'indika warhamni inaka anta Al-Ghafur Al-Rahim [O Allah! I have done many injustices to myself (by committing many sins), and no one forgives sins except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, the Most Merciful].") (The Prophet (peace be upon him) advised Mu'adh (may Allah be pleased with him) to say after finishing every Salah: "Allahuma a'ini ala dhikrika, wa shukrika, wa husni ibadatika [O Allah! Help me remember You, thank You and worship You in the best manner].") The Prophet (peace be upon him) used to say while in Sujud: ("Allahuma ighfir li dhanbi kullahu, diqahu wa jilahu, wa awalahu wa akhirahu, wa 'alaniyatahu wa sirrahu [O Allah forgive me all my sin, small and great, first and last, open and secret].")

But if the Imam is supplicating out loud for themselves and for others in Qunut (supplication recited while standing after bowing in the last unit of Prayer), or while invoking Allah during Friday Khutbah (sermon), they should not supplicate to Allah for themselves only while ignoring the others. Rather, they should supplicate in the plural mode for everybody. Imam Al-Tirmidhy related on the authority of Thawban (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("It is not lawful for a person to look into the inside of a person's house until he seeks permission; if he looks, he has let himself in (without permission).

Nor leads people in Salah (Prayer) and make a supplication to Allah specifically for himself, without (including) them; if he does so, he has betrayed them. Nor stand for Salah while suppressing an urge to urinate/defecate.")

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The first question of Fatwa no. 17453

Q 1: If a person offers a Jahri Salah (Prayer recited out loud) individually, should they say, "amen" loudly or not?

A: If one is performing Jahri Salah, it is preferable for them to say, "Amen" loudly. However, it is permissible to say it silently.

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The fourth and fifth questions of Fatwa no. 18722

Q 4: There is an Imam who recites the Saying of Allah (Exalted be He):

(Part No. 5; Page No. 310)

﴾and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿ **in the Jahri Salah (Prayer recited out loud) then says: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." And when he recites:** ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ **he says: "He is Allah, the One," then continues reciting, what is the ruling on this deed?**

A: If he does so in obligatory Salah (Prayer), then it is Sunnah to abandon this deed; because, as far as we know, it is not authentically reported from the Prophet (peace be upon him) that he did so. But if the reciter does so in a supererogatory Salah such as Tahajjud (optional late night Prayer), it is desirable for him that when he recites an Ayah (Qur'anic Verse) about Mercy to ask Allah for Mercy and when he recites an Ayah about torture, to ask Allah to protect him from torture and when he recites an Ayah about Tasbih (glorification of Allah) to do Tasbih (saying: "Subhan Allah [Glory be to Allah]"). Because it is related by Muslim in (Sahih Muslim) ﴾That Hudhayfah (may Allah be pleased with him) offered Salah with the Prophet (peace be upon him) one night then described the recitation of the Prophet (peace be upon him) saying he used to recite leisurely and if he recited an Ayah which mentioned Tasbih (glorification of Allah), he would glorify Allah; if he recited an Ayah which mentioned begging, he would beg from Him; if he recited an Ayah which mentioned seeking refuge with Allah, he would seek refuge with Him.﴿ As for the deed of some Imams who, on reciting: ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ they say: "He is Allah, the One," it is not permissible. In fact, it is Tasbih that is permissible in Nafilah (supererogatory) Prayer as we mentioned before.

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Q 5: Is it obligatory for a person who is offering Salah (prayer) to say isti'adhah ("A'udhu-Billahi mina Al-Shaytan-ir-Rajim [i seek refuge with Allah from the accursed Satan]") and Basmalah ("Bismillah Al-Rahman, Al-Rahim [in the Name of Allah, the Most Gracious, the Most Merciful]") in each Rak'ah before Surah Al-Fatihah and the following Surah or should he mention Isti'adhah and Basmalah only in the first Rak'ah?

A: It is a Sunnah (supererogatory act of worship following the example of the Prophet) to recite Isti'adhah in the first Rak'ah before reciting Al-Fatihah. It should not be repeated in each Rak'ah because there is no pause between the two recitations (recitation of the first Rak'ah and recitation of the second Rak'ah), but they are only intervened by Dhikr (Remembrance of Allah) which is the same as one recitation when intervened by praising Allah,

(Part No. 5; Page No. 311)

glorification, Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") or invoking peace and blessings upon the Prophet (peace be upon him) and suchlike.

As for Basmalah, it is prescribed to recite it in each Rak'ah before reciting of Al-Fatihah and before reciting each Surah, except Surah Bara'ah (Al-Tawbah). However, it should not be said loudly in Jahri Salah (Prayer pronounced out loud) as indicated by the authentic Sunnah.

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Du'a'-ul-Istiftah (opening supplication when starting the Prayer), Isti'adhah (seeking refuge with Allah from Satan), Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]")

The fifth question of Fatwa no. 15455

Q5: If I catch up to the Imam in a Jahri Salah (Prayer recited out loud) while he is reciting the Surah to be recited after Fatihah, do I have to recite Du'a'-ul-Istiftah (opening supplication when starting the Prayer) then Surah Al-Fatihah or do I have to recite Du'a'-ul-Istiftah only? Also, if I catch up to the Salah while the imam is in the pose of Ruku' (bowing), do I have to recite Du'a'-ul-Istiftah and Al-Fatihah or the supplication of Ruku'? Also, what should I do in a Sirri Salah (Prayer with subvocal recitation)? I hope you will explain this to me; May Allah protect you.

A: du'a'-ul-Istiftah is a Sunnah (supererogatory act of worship following the example of the Prophet), but if you fear to miss reciting Al-Fatihah before moving to the Ruku', then recite Al-Fatihah and leave Du'a'-ul-Istiftah. If you fear missing the Ruku', you do not have to recite Du'a'-ul-Istiftah nor Al-Fatihah.

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The third and fifth questions of Fatwa no. 14240

Q 3,5: Is it obligatory to recite a Surah (Qur'anic chapter) after Al-Fatihah or it is sufficient to recite Al-Fatihah only in Salah Al-Nafilah (Supererogatory Prayer)? Is it obligatory to say Du'a'-ul-Istiftah (opening supplication when starting the Prayer) in Salah Al-Nafilah and if it is required,

(Part No. 5; Page No. 313)

is it obligatory to say it again in the Fard Salah (obligatory Prayer)? It should be noted that I offer Salah Al-Nafilah immediately before or after Salah Al-Fard.

A 3-5: It is an act of Sunnah to offer Du'a'-ul-Istiftah after saying Takbirat-ul-Iharam ("Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in Salah Al-Nafilah and Salah Al-Fard. Likewise, it is an act of Sunnah to recite a Surah or some verses of the Qur'an after Al-Fatihah in Salah Al-Nafilah. If a person abandons any of this, they do not have to make up for it.

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The second question of Fatwa no. 19383

Q 2: Should Du'a'-ul-Istiftah (opening supplication when starting the Prayer) be made in every two Rak'ahs (units of Prayer) of the Nafilah (supererogatory prayer) such as Tarawih (special supererogatory night Prayer in Ramadan) or is it sufficient to say it once at the beginning of praying them?

A: It is not sufficient to offer Du'a'-ul-Istiftah when offering Tarawih in the first Rak'ah only. Du'a'-ul-Istiftah is prescribed at the beginning of each two Nafilah Rak'ahs just as the Faridah (obligatory Prayer). The Prophet (peace be upon him) used to say Du'a'-ul-Istiftah when offering Qiyam-ul-Layl (standing for optional Prayer at night) which is a Nafilah. The basic ruling is that the Nafilah equals the Faridah except in cases where there is specific evidence, on account of the generality of the Prophet's (peace be upon him) saying: ("Pray as you have seen me praying.") The same ruling applies to all kinds of Nafilah, such as Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet), Salat-ul-Duha (supererogatory Prayer after sunrise), etc.

(Part No. 5; Page No. 314)

However, if the Imam (the one who leads congregational Prayer) started reciting the Qur'an out loud before the Ma'mum (a person being led by an Imam in Prayer) says Du'a'-ul-Istiftah, the latter should listen and should not say Du'a'-ul-Istiftah, based on the general meaning of Allah's Saying: (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).) The Prophet (peace be upon him) also said: ("The Imam is appointed to be followed, so do not be at variance with him; when he says, 'Allahu Akbar [Allah is the Greatest],' say, 'Allahu Akbar'... till he (peace be upon him) said, 'and when he recites (the Qur'an), listen attentively.'")

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The fifth question of Fatwa no. 18426

Q 5: A woman asks about the ruling on offering Salah (Prayer) and forgetting Du'a'-ul-Istiftah (opening supplication when starting the Prayer). Should she repeat the Salah or is Salah valid without it?

A: Du'a'-ul-Istiftah is a Sunnah (supererogatory act of worship following the example of the Prophet), so the Salah of whoever leaves it out is valid; since they do not abandon a Rukn (Pillar) or a Wajib (obligatory act).

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The fifth question of Fatwa no. 18591

Q 5: should Du`a'-ul-Istiftah (opening supplication when starting the Prayer) be said in any salah (prayer) or in the Faridah (obligatory one) only?

A: Du`a'-ul-Istiftah should be said in every Faridah and Nafilah (supererogatory prayer) in the first Rak`ah (unit of Prayer) before reciting Surah Al-Fatihah. It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that he said, ("When offering Salah, the Messenger of Allah (peace be upon him) used to keep silent for a short while between Takbirat-ul-Ihram and the recitation of the Qur'an. When I asked him (about that), he answered, 'I say: O Allah! Separate me from my sins, as You have separated the East and the West. Purify my heart from sins as You purified the white cloth from stains. O Allah! Wash away my sins with water, snow, and hail.'") Salah here means both the Faridah and the Nafilah. It has been confirmed from the Prophet (peace be upon him) that ("He used also to say when beginning the Salah: 'Glory be to You and all praise is due to You. Blessed is Your Name, and exalted is Your Position, and there is no other god but You.'")

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The first question of Fatwa no. 17938

Q 1: What is the ruling on reciting Basmalah (saying, "Bismillah Al-rahman, Al-rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") loudly when reciting Surah Al-Fatihah in Salah (Prayer)?

Is it of Al-Sab'-ul-Mathany (Seven Oft-repeated Verses, Surah Al-Fatihah) or not?

A: According to the soundest opinion, the Basmalah is not part of the Fatihah or any other Surah (Qur'anic chapter); rather, it is an independent Ayah (Qur'anic verse) and part of an Ayah in Surah Al-Naml in Allah's Saying: ("Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:) It is Mustahab (desirable) to recite it at the beginning of each Surah save for Surah Bara'ah (At-Tawbah). The Sunnah (whatever is reported from the Prophet) is to recite the Basmalah silently before the Fatihah. It is reported that (the Prophet (peace be upon him), Abu Bakr and 'Umar used to begin Salah with "Al-Hamdu lil-lahi Rabbil-'Alamin (All praises are for Allah the Lord of the Worlds).") This provides evidence to the fact that they did not recite the Basmalah loudly. However, if it was an Ayah of the Qur'an, they would have recited it loudly.

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Fatwa no. 18229

Q: What is the ruling on the Imam (the one who leads congregational Prayer) who says in Jahri Salah (Prayer recited out loud) "Bism Al-Rahman, Al-Rahim [In the Name of the Most Gracious, the Most Merciful]" instead of "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"?

(Part No. 5; Page No. 317)

A: A Muslim should say, "Bismillah Al-Rahman, Al-Rahim" in Salah or elsewhere as it is mentioned in the Ever-Glorious Qur'an and Prophetic Hadiths. It is wrong to omit the word "Allah" and say "Bism Al-Rahman, Al-Rahim", for this contradicts what is mentioned in the Qur'an and Sunnah (whatever is reported from the Prophet). However, the Salah of whoever omits it is valid in sha'a-Allah (if Allah wills), for the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") is an independent Ayah (Qur'anic verse) at the beginning of each Surah (Qur'anic chapter), except for Surah Bara'ah (At-Tawbah). It is not part of Al-Fatihah or any other Surah according to the soundest scholarly opinion. However, it is part of an Ayah in Surah Al-Naml.

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The sixth and the seventh questions of Fatwa no. 21139

Q 6: Is this form of Du'a'-ul-Istiftah (opening supplication when starting the Prayer) authentic or not: "Allahu Akbar Kabiran" (Allah is the Greatest) thrice. "Al-Hamdulilah Kathiran" (All Praise is due to Allah in abundance) thrice. "Subhan Allah Bukratan wa Asila" (Glorified be Allah in the morning and in the evening) thrice or is it sufficient to say each one of them one time? Should we say after this Du'a': I seek refuge with Allah from the devil, from his his evil insinuation, his puffing up, and his pride or not?

A: It was authentically reported that one of du'a'-ul-Istiftah is the following: "Allahu Akbar Kabiran,

wa al-Hamdulilah Kathiran, wa Subhan Allah Bukratan wa Asila." (Allah is the Greatest, All Praise is due to Allah in abundance, Glorified be Allah in the morning and the evening). It should be said only once without repetition. Then one who performs Salah should begin recitation, say Isti'adhah, Basmalah and then Al-Fatihah.

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Q 7: What is the ruling on the person who knows that he should recite Du'a'-ul-Istiftah (opening supplication when starting the Prayer) at the start of Salah (Prayer) but does not recite it because he cannot memorize it due to forgetting much? If he remembers it, he recites it, but when he forgets, he starts Salah with reciting Al-Fatihah after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). He does not recite it out of negligence, but out of forgetfulness and bad memory. Is his Salah valid without the recitation of Du'a'-ul-Istiftah (opening supplication when starting the Prayer)? Also, what is the ruling on a person who recites the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) but with a little difference from the same description reported from the Prophet (peace be upon him)? Is this valid? As for invoking Allah's blessings upon the Prophet (peace be upon him) after Tashahhud, is it permissible to recite a shortened form of it, that is, "O Allah send your peace and blessings upon Muhammad" which is different from the formula of the invocations the Prophet (peace be upon him) used to teach his Sahabah (Companions of the Prophet)?

As for the sitting between the two times of prostration, is it permissible to recite any invocation instead of the authentically reported invocations to be recited in sitting? What is the ruling on a person who extends his two feet and sits on them in Salah without making Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) when he should nor Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) when he should because he cannot make Iftirash

(Part No. 5; Page No. 319)

or Tawarruk?

A: First: Every Muslim has to learn the matters that are essential for a valid Salah such as the pillars of Salah, its obligatory acts, and conditions of Salah. It is desirable for a Muslim to learn the rest of the desirable supplementary matters in Salah such as Du'a'-ul-Istiftah (opening supplication when starting the Prayer) based on the Saying of the Prophet (peace be upon him): ("Pray as you have seen me praying.") (Related by Al-Bukhari) But whoever cannot learn some supplications of Salah (Prayer) due to old age or illiteracy, his Salah is valid because of the Saying of Allah (Exalted be He): (Allâh burdens not a person beyond his scope.) and the Saying of Allah (Glorified be He): (So keep your duty to Allâh and fear Him as much as you can) and the Saying of the Prophet (peace be upon him): ("When I command you to do anything, do of it as much as you can.") But a Muslim has to do his best with regards to observing the obligatory matters in Salah and repeat them until he masters them, even if after a while.

Second: The person offering Salah should adhere to the authentically reported invocations from the Prophet (peace be upon him) between the two prostrations. He may say: "O My Lord, forgive me" and repeat it or say: "O Allah! Forgive me, have mercy on me, correct me, guide me, protect me and provide for me."

Third: The manner of sitting in salah whether Iftirash or Tawarruk are acts of Sunnah as authentically reported from the Prophet (peace be upon him).

If the person performing Salah can not do them because of a disease or old age or the like, there is no blame on him and his Salah is valid.

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Fatwa no. 16903

Q: If a person sneezes while offering salah (Prayer), should they say "Alhamdu lillah [All praise is due to Allah]"? Also, if a person yawns while offering Salah, do they have to say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]")?

A: If a person offering Salah sneezes, they should say, "Alhamdu lillah" in a low voice; because there are authentically reported Hadith from the Prophet (peace be upon him) that indicate the permissibility of saying so. As for Isti`adhah after yawning, there is no origin for it in the Shari`ah (Islamic law). However, the person who yawns should hold themselves from yawning as much as they can, but there is no problem if they say Isti`adhah while yawning in or outside Salah.

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Q 2: It is recorded in Sahih Muslim (on the authority of **'Uthman ibn Abu Al-'As** (may Allah be pleased with him) came to the Prophet (peace be upon him) and said, "O Messenger! Satan comes between me and my Salah (Prayer) and my recitation of the Qur'an and confounds me." The Messenger of Allah (peace be upon him) said, "That is a devil called Khanzab! If you sense him, seek refuge with Allah from him and spit dryly to your left three times." He ('Uthman) said, "So I did and Allah rid me of him.")

(Part No. 5; Page No. 321)

My question now is: how can I seek refuge with Allah from the cursed Satan and spit dryly to my left thrice during Salah? Should I turn and spit dryly and seek refuge with Him during Salah, although I know that moving the head right and left is one of the things which are reprehensible during Salah? What is the meaning of the Hadith? Could you kindly explain?

A: The Hadith should be acted upon according to its apparent meaning, as it is reported. Ibn Al-Qayyim (may Allah be merciful to him) commented on this Hadith in his book "Zad Al-Ma'ad" vol. 3 p. 29 as follows: Among that - its benefits - is that when a person seeks refuge with Allah from the cursed Satan and spits dryly to his left, nothing of that will harm him. This will not interrupt his Salah, but this leads to its perfection and completion.

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(Part No. 5; Page No. 322)

Recitation

The eighth question of Fatwa no. 20619

Q 8: Some people say that there is nothing wrong in saying this supplication: "subhan Allah" (Glory be to Allah), "Al-Hamdu-lillah" (Praise be to Allah), "La-Ilaha Illa Allah" (There is no god except Allah) and "Allahu Akbar" (Allah is the Greatest) three times instead of Al-Fatihah during the last two Raka'ahs of the four-Rak'ah salah (Prayer consisting of four units) and the third Rak'ah of Maghrib (sunset) Prayer. Is this correct?

A: Reciting Al-Fatihah is one of the pillars of every Rak'ah (unit of Prayer) of Salah (Prayer). The Prophet (peace be upon him) said: ("No Salah (Prayer) for the one who does not recite Fatiha-tul-Kitab (the Opening of the Book, i.e. Al-Fatihah).") Moreover, this is substantiated by the deed of the Prophet (peace be upon him), for he (peace be upon him) used to recite it in every Rak'ah. Therefore, no other supplication can stand for it except for a person who cannot recite or learn it.

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The fifth question of Fatwa no. 20196

Q 5: if i doubt that i have read Al-Fatihah, should i repeat it?

A: If you are a Ma'mum (a person being led by an Imam in Prayer) and you doubt whether you have recited Al-Fatihah or not, you do not have to repeat Salah (Prayer), as the Imam (the one who leads congregational Prayer) recites it on your behalf.

(Part No. 5; Page No. 323)

However, if you are the Imam or you offer Salah alone, and you doubt whether you have recited Al-Fatihah or not, you should recite it if you remember it before Ruku' (bowing). If you remember this after having performed Ruku' in the Rak'ah (unit of Prayer) in which you doubted whether you recited Al-Fatihah, you should consider this Rak'ah (unit of Prayer) cancelled and offer another one instead of it, then continue your Salah and perform Sujud-ul-Sahw (Prostration of Forgetfulness) at the end. If you remember this close to Taslim (salutation of peace ending the Prayer), you should repeat the Rak'ah in which you doubted whether you recited Al-Fatihah, and the Rak'ah after it will count in its place, and then perform Sujud-ul-Sahw and offer Taslim. If you remember this after Taslim, and there is a long intervening period, you should repeat the whole Salah, due to lengthy interruption, because reciting Al-Fatihah is one of the pillars of Salah, without which it is considered invalid.

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The third question of Fatwa no. 17549

Q 3: How can we reconcile between the following two Hadiths: ("No Salah (Prayer) for the one who does not recite Fatiha-tul-Kitab (the Opening of the Book, i.e. Al-Fatihah).") **and:** ("Anyone who catches up with one Rak'ah from Salah has caught up with the Salah.") **Is it obligatory to recite Al-Fatihah in every rak'ah? Could you kindly advise? May Allah protect you!**

A: There is no contradiction between the obligation of reciting Surah Al-Fatihah in Salah and the fact of catching up with the Rak'ah by catching up with Ruku'.

In this case, Fatihah will not be obligatory for the latecomer, because the position where it should be recited is missed, that is Qiyam (standing) which is a Rukn (essential element) in each Rak'ah for both the Imam (the one who leads congregational Prayer) and the Munfarid (one praying one). It is also an obligation on the Ma'mum (a person being led by an Imam in Prayer) but it is removed if they forget, or do not know its ruling, or do not catch up the recital of Fatihah with the Imam, based on the Hadith of reported by Al-Bukhari in his Sahih Book (on the authority of Abu Bakrah (may Allah be pleased with him) that he came to the Masjid (mosque) while the Prophet (peace be upon him) was in the Ruku', so he knelt down before he could join the row then he stood in the row. Thereupon, the Prophet (peace be upon him) said to him after Taslim (salutation of peace ending the Prayer), "May Allah increase your zeal, but do not repeat it again.") The Prophet (peace be upon him) did not command Abu Bakrah to make up the Rak'ah, which indicates that the Ma'mum is exempted from reciting Al-Fatihah in such a case. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 20133

Q 3: Does making mistakes in recitation of Surah Al-Fatihah nullify Salah (Prayer)? For example, a person may mispronounce words like "Al-Sirat" (Path) or "An`amta" (You have bestowed favor).

A: The Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) that nullifies Salah is the mistake that changes the meaning of the words, such as the mispronunciation of words like "Al-Sirat" or "An`amta".

(Part No. 5; Page No. 325)

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Fatwa no. 15299

Q: Does it suffice me to recite Qur'an only in my heart in Sirri Salah (Prayer with subvocal recitation) without moving my tongue?

A: It is Wajib (obligatory) to move one's tongue and lips when reciting Qur'an in Salah (Prayer). Reciting only in one's heart without using the organs of speech is insufficient.

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The second question of Fatwa no. 17626

Q 2: What is the ruling on reciting the Qur'an while offering Jahri Salah (Prayer recited aloud) behind an Imam (the one who leads congregational Prayer)?

A: It is obligatory upon the Ma'mum (a person being led by an Imam in Prayer) to recite Al-Fatihah at the pauses left by the Imam in Jahri Salah and also in Sirri Salah (Prayer with subvocal recitation), because the Prophet (peace be upon him) said: ("No Salah (Prayer) for the one who does not recite Fatiha-tul-Kitab (the Opening of the Book, i.e. Al-Fatihah).") If the Imam does not pause in Jahri Salah, the Ma'mum has to recite it while the Imam is reciting the Qur'an and then listen to him. The Prophet (peace be upon him) said: ("Perhaps you recite behind your Imam?" We (the Companions) said, "Yes, it is so, O Messenger of Allah." He (peace be upon him) said, "Do not do that except with Fatiha-tul-Kitab (i.e. Al-Fatihah); for there is no Salah (prayer) for the one who does not recite it.") However, if the Ma'mum is ignorant of the ruling, forgets to recite it

(Part No. 5; Page No. 326)

or can not recite it because he came while the Imam was offering Ruku' (bowing), reciting Al-Fatihah is overlooked for him because of the Hadith of Abu Bakarah Al-Thaqafy which is recorded in Sahih (compilation of authentic Hadith) Al-Bukhari.

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Fatwa no. 19923

Q: If the Imam (the one who leads congregational Prayer) recites Surah (Qur'anic chapter) Al-Fatihah until its end then he starts another long Surah and I recite Surah Al-Fatihah then another Surah such as Surah Al-Inshiqaq from its very beginning to Allah's saying: ﴾What is the matter with them, that they believe not?﴿ ﴾And when the Qur'ân is recited to them, they fall not prostrate.﴿ **while the Imam is still doing his recitation; what do I have to do? Do I have to make Sujud-ul-Tilawah (Prostration of Recitation) then stand up again or do I have to wait for the Imam until he makes Sujud?**

A: In the Jahri Salah (Prayer recited out loud), the Ma'mum (the people being led by an Imam in Prayer) only have to recite Surah Al-Fatihah during the pause left by the Imam, then they must listen to the recitation of their Imam. Proof for the foregoing is Allah's saying: ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ Regarding Sirri Salah (Prayer with subvocal recitation), the Ma'mum have to recite Al-Fatihah and then what they can of the Qur'an during the first two Rak'ahs (units of Prayer). In such a case, the Ma'mum should not make Sujud when they come to an Ayah (Qur'anic verse)

(Part No. 5; Page No. 327)

of Sujud-ul-Tilawah (Prostration of Recitation). this is because no Sujud is to be done by the Ma'mum except following the Imam for the Prophet (peace be upon him) said: ﴾"The Imam is appointed to be followed, so do not be at variance with him."﴿

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The second question of Fatwa no. 20776

Q 2: what is the ruling on a Ma'mum (a person being led by an Imam in Prayer) who recites Al-Fatihah before the Imam (the one who leads congregational Prayer) recites it in a Jahri Salah (Prayer recited out loud)? Is this considered precedence to the Imam? Is Salah considered valid in this case?

A: There is nothing wrong in reciting Al-Fatihah by the Ma'mum before the Imam. This is not considered precedence to the Imam, as the Ma'mum has to read it as well. However, if the Imam pauses for a while after reciting Al-Fatihah, it is better for the Ma'mum to recite it during this period of silence, because the Prophet (peace be upon him) instructed, saying, ("When he (the Imam) recites (the Qur'an), listen attentively.") The Prophet (peace be upon him) also said, ("Perhaps you recite behind your Imam?" We (the Companions) said, "Yes, it is so, O Messenger of Allah." He (peace be upon him) said, "Do not do that except with Fatiha-tul-Kitab (the Opening of the Book, i.e. Al-Fatihah); for there is no Salah (prayer) for the one who does not recite it.")

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The second question of Fatwa no. 16386

Q 2: is it Wajib (obligatory) on the imam (the one who leads congregational Prayer) to pause after reciting Al-Fatihah loudly?

A: The Imam is to pause shortly to catch his breath after reciting Al-Fatihah. However, it is also permissible for the Imam to prolong such a pause so that the Ma'mum (a person being led by an Imam in Prayer) can recite Al-Fatihah.

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The third question of Fatwa no. 15065

Q 3: is it Wajib (obligatory) that a person recites a Surah (Qur'anic chapter) or some Ayahs (Qur'anic verses) after reciting Surah Al-Fatihah in a Sunnah (supererogatory) Prayer?

A: The Prophet (peace be upon him) used to recite Surah Al-Fatihah along with one or more other Surahs (Qur'anic chapters) in each Rak'ah (unit of Prayer). However, if a Muslim prays a Nafilah (supererogatory prayer) and recites only Surah al-Fatihah in each Rak'ah, this will be sufficient. However, it is better and preferable that a Muslim recites Surah Al-Fatihah along with another Surah or part of it, so as to follow the example of the Prophet (peace be upon him).

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The second question of Fatwa no. 20740

Q 2: Is it permissible for a person who does not speak Arabic but speaks French or English to offer Salah (Prayer) in these languages or must they perform Salah in Arabic only?

A: If a Muslim can learn Arabic, they must do so in order to say the Adhkar (recitation, invocations and Remembrances said at certain times on a regular basis) of Salah such as Qur'an, Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and supplications. If they can not learn Arabic, they can offer Salah according to their condition and recite the Adhkar in their own language. As for reciting the Qur'an, it is overlooked in such a case because they can not recite it in Arabic. Allah (Exalted be He) says: (Allâh burdens not a person beyond his scope.) The Qur'an can not be recited in any language other than Arabic.

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The third question of Fatwa no. 18439

Q 3: Is it permissible to recite the Qur'an during Salah (Prayer) in a language other than Arabic since Salah in other religions can be offered in different languages?

A: Reciting the Glorious Qur'an during Salah is an act of worship which Allah (Exalted be He) enjoined on us. So, it is impermissible to recite the Qur'an during Salah or elsewhere in a language other than Arabic and if one does so, their Salah is null and void. Islam in this or other respects is a distinguished entity not ruled by any other religion whatever it may be, let alone the abrogated and false religions.

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The first question of Fatwa no. 15917

Q 1: What does a person have to do when their heart is not attuned to what they read in the Salah (Prayer)? Do they have to repeat the recitation?

A: The only Wajib (obligatory) recitation without which Salah becomes invalid is the recitation of Surah Al-Fatihah. All other recitations are just Sunnah (supererogatory act of worship following the example of the Prophet). Accordingly, whoever is not sure whether they have recited Al-Fatihah and they are still in the Salah; they have to recite it a second time. However, if a person frequently finds the same doubt; this is tantamount to Waswasah (Insinuating or obsessive thoughts instigated by Satan), then no attention should be paid to this.

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Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 17598

Q: I mistakenly recited the Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) instead of Surah Al-Fatihah and I did not realize that until after I had finished performing the Ruku' (bowing) in that Rak'ah (unit of Prayer). My question is: Should I perform the two Sujud (prostrations) of Sujud-ul-Sahw (Prostration of Forgetfulness), sit to recite the Tashahhud, and then say the Taslim (salutation of peace ending the Prayer), or go back and recite Al-Fatihah, perform the Ruku' again, and then conclude the Salah (Prayer)? The latter will confuse me, as well as the Ma'mums (persons being led by an Imam in Prayer). What should I do if this happens in the future? Please tell us, and may Allah reward you greatly.

A: If an Imam (the one who leads congregational Prayer) or a Munfarid (one praying alone) forgets to recite Surah Al-Fatihah and does not remember until after the Ruku', they are obligated to stand back again to recite Al-Fatihah and then recite some Ayahs (Qur'anic verses) from the Qur'an, if this occurs before reciting the first Tashahhud. If it occurs after reciting the first Tashahhud, they should just recite Al-Fatihah, perform the Ruku', and complete their Salah, ending with Sujud-ul-Sahw (Prostration of Forgetfulness). This is because reciting Surah Al-Fatihah is a Rukn (integral/Pillar) of Salah, and it will not be valid without reciting Al-Fatihah. In the case of a Ma'mum (a person being led by an Imam in Prayer) praying behind an Imam who forgets Al-Fatihah, they should continue with the Ruku'; they should not stand back to recite Al-Fatihah after rising from the Ruku', because this is not obligatory on them as the position where it should be recited has passed.

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The second question of Fatwa no. 17227

Q 2: A high school student led his schoolmates in the Tarawih (special supererogatory night Prayer in Ramadan), but he forgot an Ayah (Qur'anic verse) from one of the Surahs (Qur'anic chapters).

(Part No. 5; Page No. 332)

However, he did not know about it until after he had finished the Salah (Prayer) and his friends brought it to his attention. He was confused as to whether he should repeat the Salah or what to do? Would his Salah be accepted if he did not repeat it? What is the ruling concerning this matter?

A: When the Imam forgets an Ayah from Surah Al-Fatihah, and does not remember until a long time afterwards, he should repeat the Salah, if it is a Faridah (obligatory Salah). This is because reciting Al-Fatihah is a Rukn (integral/Pillar) of the Salah. The Prophet (peace be upon him) said: ("No Salah (Prayer) for the one who does not recite Fatiha-tul-Kitab (the Opening of the Book, i.e. Al-Fatihah).") However, if he remembers it shortly after his Salah, then he can offer another Rak'ah (unit of Prayer), instead of the Rak'ah in which he forgot to recite an Ayah from Surah Al-Fatihah, then performs Sujud-ul-Sahw (Prostration of Forgetfulness). If the Ayah forgotten is not from Surah Al-Fatihah, then his Salah is correct, and neither he nor the Ma'mums (persons being led by an Imam in Prayer) need to do anything, because reciting more than Surah Al-Fatihah is Mustahab (desirable) and not Wajib (obligatory).

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The first question of Fatwa no. 13791

Q 1: I am memorizing the Qur'an nowadays. I have memorized thirteen Hizb(s) (a 60th portion of the Qur'an). I used to recite one eighth of a section of the Qur'an during each Salah (Prayer) in rak'ahs (units of Salah) in which one is to recite a Surah (chapter of the Qur'an) or some Ayahs after reciting Al-Fatihah so that I could keep what I memorized. Is this is permissible?

(Part No. 5; Page No. 333)

A: This matter is open to choice; you can recite the Qur'an during or outside Salah. You may recite it at times more than others, especially the times when you feel more active.

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Fatwa no. 14671

Q: What is the ruling on reciting a Surah (Qur'anic chapter) after Al-Fatihah in the first two Rak'ahs (units of Prayer)? If someone forgets to recite them, can they recite them instead in the third and fourth Rak'ahs or should they perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: It is legislated in the Shari'ah (Islamic law) for the one offering Salah (Prayer) to recite a Surah after reciting Al-Fatihah in the first two Rak'ahs, as Abu Qatadah (may Allah be pleased with him) narrated: ("The Prophet (peace be upon him) used to recite the Opening of the Book (Al-Fatihah) followed by another Surah in the first two Rak'ahs of the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers. Sometimes he would make us hear the Ayah (Qur'anic verse) recited. He (peace be upon him) used to recite only the Opening of the Book (Al-Fatihah) in the last two Rak'ahs.") Anyone who forgets to recite a Surah after Al-Fatihah in the first two Rak'ahs, it is not obligatory to recite it later or compensate for this by performing Sujud-ul-Sahw, because the recitation of a Surah (or Ayahs) after Al-Fatihah is a Sunnah (supererogatory act of worship following the example of the Prophet) and not Wajib (obligatory).

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Fatwa no. 16498

Q: Is it permissible to recite a Surah before reciting Al-Fatihah in Salah (Prayer)?

A: It is not permissible to recite a Surah before reciting Al-Fatihah in Salah, because this disagrees with the authentic Sunnah reported from the Prophet (peace be upon him). He (peace be upon him) used to say Takbirat Al-Ihram (The Opening Takbir : Commencement of Prayer by uttering "Allah is the Greatest "by saying "Allahu Akbar"), then he recited Du'a'-ul-Istiftah (opening supplication when starting the Prayer), then said Isti'adhah (saying: "A'udhu-Billahi mina Al-Shaytan-ir-Rajim [I seek refuge with Allah from the accursed Satan]"), then Tasmiyah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), then recited Surah Al-Fatihah, then he and those led by him in Salah said, "Amen" in the Jahri Salah (Prayer recited out loud). Then he read what he could of the Qur'an in the first two Rak'ahs of four-Rak'ah Salah (Prayer consisting of four units), in Salah Al-Maghrib and Salah Al-Fajr. The Prophet (peace be upon him) taught, saying: ("Pray as you have seen me praying.") The Prophet (peace be upon him) also said: ("Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.") Allah (Exalted be He) commanded His servants to follow the Prophet (peace be upon him) saying: (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow)

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The third question of Fatwa no. 20052

Q 3: If a person standing next to me talks while I am offering Salah (Prayer) and I make a mistake in recitation, should I repeat the Ayah (Qur’anic verse) or the whole Surah (Qur’anic chapter) from the beginning?

A: If you make a mistake while reciting an Ayah during Salah, you should repeat it in the correct way.

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The second question of Fatwa no. 16684

Q 2: I offered Tarawih (special supererogatory night Prayer in Ramadan) once behind an Imam (one who leads congregational Prayer). In one of the Rak`ahs (units of Prayer), he recited the part of Surah Al-Mutaffifin that states, ﴾Nay! Truly, the Record (writing of the deeds) of the Fujjâr (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjîn.﴿ ﴾And what will make you know what Sijjîn is?﴿ ﴾A Register inscribed.﴿ **Then he recited "which is witnessed by those brought near [to Allah]." However, the correct Ayah (Qur'anic verse) is** ﴾Woe, that Day, to those who deny.﴿ **He then performed Ruku` (bowing) during which he recognized his fault, although no one corrected him. He interrupted his Ruku`, stood up, and told the Ma'mums (people being led by an Imam in Prayer) that the Rak`ah is invalid, because he had drastically changed the meaning of the Ayah. He pronounced Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), repeated the Rak`ah and continued the Salah.**

Is what this Imam did correct? Is this Rak`ah invalid?

(Part No. 5; Page No. 336)

What should I do if it was actually invalid?

A: If the situation is as you mentioned, what the Imam did was out of forgetfulness. Allah (Glorified and Exalted be He) pardons the Muslims for this. The Salah is valid, and it does not have to be repeated, whether the error is done by the Imam or anyone of the congregation. They should continue their Salah according to Allah's statement, ﴾Our Lord! Punish us not if we forget or fall into error﴿ It was authentically reported that the Messenger of Allah (peace be upon him) said, ﴾"Allah (may He be Glorified) said (in response to the supplication in this Ayah), 'I have done.'"﴿

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The second question of Fatwa no. 14770

Q 2: What is the ruling if an imam (the one who leads congregational Prayer) makes a mistake while reciting a Surah (Qur'anic chapter) after al-Fatihah?

A: If an Imam makes a mistake while reciting a Surah after Al-Fatihah, those who know the Qur'an by heart among the Ma'mums (persons being led by an Imam in Prayer) should correct him. But this does not affect the validity of his Salah (Prayer).

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Fatwa no. 20205

Q: What is the ruling on a person who recites some surah (Qur'anic chapter) then forgets or makes mistakes in some Ayahs of it, should they skip the Ayahs in which they made mistakes or forgot and resume recitation of the following Ayahs from the same Surah? For example, a person recites from the beginning of Surah Al-Baqarah to the Saying of Allah: (and they are the successful.) **then makes a mistake or forgets to recite the Ayah:** (Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم)) **That is, they skipped ten Ayahs from the same Surah then moved to the following Ayahs in the same Surah. This happened in the same Rak'ah (unit of Prayer). Is this permissible or do they have to move to another Surah?**

A: If the worshipper offering Salah (Prayer) finds it difficult to remember a specific Ayah, or has actually forgotten it, there is nothing wrong in skipping the forgotten Ayah and reciting the one after it. But it is prescribed that the worshipper should only recite during Salah those Ayahs which they know very well by heart in order to avoid making many mistakes.

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The first question of Fatwa no. 19673

Q 1: What should I do if i recited the Qur'an loudly in the Zhuhr (Noon) Prayer and those praying behind me notified me about this mistake but i did not stop, forgetting that it was a Sirri Salah (Prayer with subvocal recitation)?

A: It is authentically reported that the Messenger of Allah (peace be upon him) used to recite the Qur'an loudly in

(Part No. 5; Page No. 338)

the two Rak'ahs (units of Prayer) of the Fajr (Dawn) Prayer and in the first two Rak'ahs of the Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer. He (peace be upon him) used to recite the Qur'an subvocally in the Zhuhr and 'Asr (Afternoon) Prayers and in the third Rak'ah of the Maghrib and the two last Rak'ahs of the 'Isha'. Accordingly, Muslims should abide by the deeds of the Prophet (peace be upon him) and his Sunnah is to recite loudly in the Salahs that he (peace be upon him) used to offer as Jahri Salah (Prayer recited out loud) and to recite subvocally in the Salahs that he (peace be upon him) used to offer as Sirri Salah (Prayer with subvocal recitation). It is prescribed for the Ummah (nation based on one creed) of Muhammad (peace be upon him) to follow his example. It is authentically reported that he (peace be upon him) said: ("Pray as you have seen me praying.") If a worshipper offering Salah, whether an Imam or a Munfarid (one praying alone), makes subvocal recitation in the Jahri Salah or recites out loudly in the Sirri Salah and remembers during the recitation, he should resume based on what he had recited. It is Mustahab (desirable) to recite subvocally in the remaining part if he is offering Sirri Salah or to recite out loud if he is offering Jahri Salah. If he makes subvocal recitation in the Jahri Salah on purpose or vice versa, he thus abandons the Sunnah, but his Salah is not invalidated. Accordingly, there is nothing on you for continuing to recite loudly in the Zhuhr Prayer, as long as you forgot, and your Salah is valid in sha'a-Allah (if Allah wills).

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Fatwa no. 16294

Q: Is it permissible to offer the supererogatory Salah (prayer) out loud?

A: It is a Sunnah (action following the example of the Prophet) to recite subvocally during voluntary Salah if it is performed during daylight. As for offering voluntary Salah at night, it is a Sunnah to recite out loud if it does not disturb those around the performer of Salah

(Part No. 5; Page No. 339)

because saying recitation out loud at night wards off Satanic insinuations and it is more energizing for the reciter. Hudhayfah narrated that when he stood up to offer Salah with the Messenger of Allah (peace be upon him), the Messenger (peace be upon him) recited Surah Al-Baqarah, Al-Nisa' and Ali-'Imran and whenever he recited an Ayah that speaks of mercy, he asked Allah for mercy and whenever he recited an Ayah that speaks of torture, he sought refuge with Allah. This indicates that the Prophet (peace be upon him) recited loudly during voluntary Salah at night.

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Fatwa no. 14248

Q: Thanks to Allah, I performed the 'Isha' (Night) Prayer in congregation. Then, while I was offering the Shaf' (two units of Prayer, particularly before the final unit of the odd-number prayer) and after making Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and reciting some of the Fatihah, a man stood by my side to offer the 'Isha'. Which is better: To recite out loud or subvocally?

A: You should recite loud enough so the person offering Salah with you can hear you, whether you offer Nafilah (supererogatory prayer) or Faridah (obligatory prayer) at night, if there is someone else offering Salah with you; but if there is no one praying with you, it is permissible for you to make subvocal or loud recitation.

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The first question of Fatwa no. 17381

Q 1: i always recite Surah (Qur'anic chapter) Al-inshirah in the first Rak'ah of the Fajr (Dawn) Prayer. I believe that when I recite this Surah in particular I will start a new day. I memorized many Surahs. What is the ruling on specifying the first Raka'ah of the Fajr with a certain Surah i.e. Al-Inshirah? What is the ruling on my belief and feeling that this will be a new day when I recite Surah Al-Inshirah, though I do not have this feeling when I read any other Surah?

A: It is prescribed to prolong recitation in the Fajr Prayer and to recite of the Qur'an as much as may be easy for you after the Fatihah without specifying one Surah, except for what is particularized by the evidence such as Surah Al-Sajdah and Al-Insan in the Fajr on Friday. Specifying a certain Surah without evidence is Bid'ah (innovation in religion).

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Fatwa no. 14324

Q: What is the ruling on an irregular Imam (the one who leads congregational Prayer) who offers the Fajr (Dawn) Prayer reciting the short Surahs (Qur'anic Chapter)? Is his Salah valid or not?

(Part No. 5; Page No. 341)

Is he to blame for this?

A: The Sunnah (whatever is reported from the Prophet) for the Imam is to recite in the Fajr Prayer after the Fatihah any of the long Mufassal Surahs (the last 65-70 chapters of the Qur'an). However, if he recites any of the short Surahs, this is permissible and his Salah is valid.

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Fatwa no. 18691

Q: There is an Imam (the one who leads congregational Prayer) in our district who has not memorized the entire Qur'an but has memorized some portions of the Surahs (chapters of the Qur'an) so he always repeats them in Salah (Prayer) and never changes them. Is this permissible?

A: The Prophet's manner in reciting the Qur'an in Jahri Salah (Prayer recited aloud) is that he (peace be upon him) used to prolong the recitation after reciting Al-Fatihah in Al-Fajr (Dawn) Prayer by reading from the long Surahs of Mufassal (the last 65-70 chapters of the Qur'an). In 'Isha' (Night) Prayer, the Prophet (peace be upon him) used to recite from the middle Surahs of Mufassal and in Al-Magrib (Sunset) Prayer he used to recite from the short Surahs of Mufassal. Sometimes, he (peace be upon him) used to recite from a Surah other than the Surahs of Mufassal. There is no blame on the Imam when reciting from portions of the Surahs he memorizes, because recitation after Al-Fatihah is an act of Sunnah. However, the Imam should exert some effort to memorize as much as he can of the Qur'an so that he can recite it in Jahri Salah to comply with the purified Sunnah.

(Part No. 5; Page No. 342)

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Fatwa no. 16456

Q: I entered the Masjid (mosque) during the Maghrib (Sunset) Prayer and found that the Imam (the one who leads congregational Prayer) had already offered two Rak'ahs (units of Prayer), but I caught one Rak'ah with the congregation. What should I do in the last Rak'ah? Should I offer it out loud or subvocally? Many people offer it out loud, but I think it should be offered subvocally.

A: If someone catches the Imam in the last Rak'ah of the Maghrib Prayer, they should join the Imam in offering it and it will be counted for them as their first Rak'ah. When the Imam concludes with the Taslim (salutation of peace ending the Prayer), they should get up and offer a Rak'ah and offer it out loud or subvocally, whichever they wish - the former being the preferable. They should then sit for the first Tashahhud (a recitation in the sitting position in the second unit of Prayer), after which they should get up and offer the third Rak'ah. They should then sit for the final Tashahhud (a recitation in the sitting position in the last unit of Prayer) and conclude with the Taslim. The Prophet (peace be upon him) said: ("Pray whatever parts (of Salah) you catch and complete whatever parts you miss.")

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Fatwa no. 19565

Q: An Imam (the one who leads congregational Prayer) recites Surah (Qur'anic chapter) Al-Tin while performing Maghrib (Sunset) Prayer and after reciting

the last Ayah (Qur'anic verse) of it: (Is not Allâh the Best of judges?) **he says loudly: "Truly! We are witnesses to this." Is their any textual proof for the foregoing? Is whoever does so considered sinful?**

A: No authentic proof is reported from the Prophet (peace be upon him) to the effect that what is mentioned in the question or anything else is to be said after the recitation of Surah Al-Tin. It is thus Wajib (obligatory) to abandon such a saying for the Prophet (peace be upon him) said: ("Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.")

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The second question of Fatwa no. 17930

Q 2: What is the ruling on the Salah (Prayer) of an Imam (the one who leads congregational Prayer) who recites one of Ayat-ul-Sujud (Qur'anic verses of Prostration) and then performs the Ruku' (bowing) without continuing the recitation of the Ayah?

A: Only a complete Ayah or more can be recited in Salah after Surah Al-Fatihah. It is not sufficient to recite part of an Ayah, because Allah (Exalted be He) says: ﴾So, recite you of the Qur'ân as much as may be easy for you.﴿ Reciting part of an Ayah is not considered a recitation, although if someone does it, their Salah is valid, because it is not obligatory to recite a Surah (Qur'anic chapter) after Al-Fatihah.

(Part No. 5; Page No. 344)

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The third question of Fatwa no. 18896

Q 3: I heard some Imams say some quiet comments after reciting some Ayahs speaking of torture or glad tidings after Al-Fatihah: for example after the last Ayah of Surah Al-Qiyamah: (Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).) **We hear the Imam says: "Glory be to You! Yes indeed!" Another example from Surah 'Amma:** (Truly, Hell is a place of ambush -) **after which the Iman may say: "O Allah, protect us from it." What is the ruling on such words which are not part of the Ayahs whether the Imam recites it in an audible or inaudible voice?**

A: If the Imam asks allah, seeks refuge and glorifies Him at every suitable ayah during voluntary Salah, it is authentically reported from the Prophet (peace be upon him) that this is Mustahab (desirable), as in the Hadith of Hudhayfah in (Sahih Muslim) when he described the Prophet's Salah (Prayer) and his recitation at night, saying: ("When he (peace be upon him) recited an Ayah which mentioned Tasbih (glorification of Allah), he would glorify Allah; when he recited an Ayah which mentioned begging, he would beg from Him; when he recited an Ayah which mentioned seeking refuge with Allah, he would seek refuge with Him.") If a person does this in the obligatory Salah, it is better for him not to do it because it was not reported that the Prophet (peace be upon him) did that during the obligatory Salah.

(Part No. 5; Page No. 345)

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18638

Q 1: at times the Imam (the one who leads congregational Prayer) may recite ayahs (Qur'anic verses) that mention Jannah (Paradise) or Hell-fire in Jahri Salah (Prayer recited out loud), is it permissible for the Ma'mum (a person being led by an Imam in Prayer) to ask allah to grant them Jannah and protect them from Hell-fire if the Imam does not do so? Also, is it permissible for the Ma'mum to send blessings on the Prophet (peace be upon him) when the Imam recites Ayahs which mention the Prophet (peace be upon him)?

A: To be on the safe side, a Muslim should do so only while offering a supererogatory Salah (Prayer). This is because it is reported that the Prophet (peace be upon him) used only to do so while performing Tahajjud (optional late night Prayer) and Allah (Glorified and Exalted be He) says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ Moreover, the Prophet (peace be upon him) said, ﴾"Pray as you have seen me praying."﴿

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The second question of Fatwa no. 13961

Q 2: Some believe that it is not permissible for an Imam (the one who leads congregational Prayer) to recite Surah Al-Masad in Salah (Prayer), as it is considered a curse on him, his children and the Ma'mums (people being led by an Imam in Prayer).

(Part No. 5; Page No. 346)

They even believe that if an Imam recites it, his house will burn down on that very night. Please advise, may Allah reward you!

A: believing that reciting Surah Al-Masad brings a curse on the Imam and the Ma'mums, or that the reciter's house will burn, is untrue. It is a false belief, for Surah Al-Masad is like any other Surah in the Qur'an; it may be recited in Salah and at any other time.

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The first question of Fatwa no. 17383

Q 1: An old woman wants to offer Salah (Prayer) but she does not memorize any Ayahs of the Holy Qur'an. Her husband tried to teach her but she failed. How should she offer Salah?

A: A Muslim person, be they a man or woman, have to learn the Fatihah as much as they can to recite it in Salah. If they cannot, they may recite instead: "Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), or say "There is neither might nor power except with Allah, the Most High, the Most Great!", because the Prophet (peace be upon him) said: ("Whatever you know of the Qur'an, recite it, otherwise praise Allah, proclaim His Oneness and magnify Him then bow down.")

(Part No. 5; Page No. 347)

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The third question of Fatwa no. 17743

Q 3: In our country, some Muslims do not know the rules of Salah (Prayer) or reciting the Qur'an; they offer Salah silently without reciting Ayahs (Qur'anic verses), as there is no one to teach them. Is their Salah valid?

A: A Muslim must offer Salah, even if they do not know anything of the Qur'an, based on Allah's statement, (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) said, ("If you memorize anything of the Qur'an, recite it. Otherwise, praise Allah, say "there is none worthy of worship but Allah", say "Allahu Akbar (Allah is the Greatest)" and then perform Ruku` (bowing).") However, they should learn Surah Al-Fatihah, as it is one of the pillars of Salah. It is also Mustahab (commendable) to learn more short Surahs (Qur'anic chapters). if they are unable to learn Surah Al-Fatihah, it is enough to pronounce Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying "La Ilah Illa Allah [there is no god worthy of worship but Allah]"), Tahmid (saying "Praise be to Allah"), Takbir (saying "Allah is the Greatest) and "La Hawla wala quwwate illa billah (There is neither might nor power except with Allah)" It was authentically reported that ("A man told the Prophet (peace be upon him) man that he could not memorize anything of the Qur'an. The Prophet (peace be upon him) told him, 'Say: Subhan Allah, Al-Hamdulillah,

(Part No. 5; Page No. 348)

La ilaha illa Allah, Allahu Akbar, La Hawla wala Quwwata illa billah Al-`Aliyy Al-`Azhim.'")

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The third question of Fatwa no. 18251

Q 3: My mother is deaf. She is uneducated. She lived most of her life in the desert but she came to live in the city only nineteen years ago. As my mother started to be deaf when she was ten years old, such a disease has had a bad effect on the way she pronounces different letters. For example, she pronounces the Arabic letter "ع" (`Ayn) as "ح" (Ha') and so on. Our main problem with our mother relates to Salah (Prayer). When we teach her Surah (Qur'anic chapter) Al-Fatihah and another Surah (to recite them in the Salah), our mother can not pronounce letters correctly. Moreover, our mother does not know about the messengers, Messenger Muhammad (peace be upon him), Jannah (Paradise), and Hell-fire. She does not know about afterlife punishment, resurrection, and judgment. When she watches television, she neither hears it nor knows its dangers. However, she only watches the news and historical television series. Could you please provide us with your beneficial advice?

A: You have to teach your mother whatever she can learn from the Qur'an and different matters of her Din (religion). On the other hand, your mother is not to be blamed for being unable to pronounce some letters correctly.

(Part No. 5; Page No. 349)

This is because Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) And: (Allâh burdens not a person beyond his scope.)

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Ta'min (saying "Amen") after reciting Surah Al-Fatihah

Fatwa no. 20036

Q: The Prophet (peace be upon him) said: (Say, "Amen" when the Imam says, "Amen", for if anyone's utterance of "Amen" coincides with that of the angels, he will be forgiven his past sins) **But, one finds people today neglecting this Sunnah even in Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Please, elaborate on this matter and what do you say to Imams of Masjids (mosques) who are obliged to direct people to this rite of worship?**

A: First, the mentioned Hadith is recorded by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith in the wording: (Say, "Amen", when the Imam says, "Amen", for if anyone's utterance of "Amen" coincides with that of the angels, he will be forgiven his past sins)

Second, the majority of scholars held the opinion that the Ma'mum (a person being led by an Imam in Prayer) is to say "Amen" with the Imam. They explain the saying of the Prophet (peace be upon him) in the Hadith: (Say, "Amen", when the Imam says, "Amen") with that when the Imam is going to say "Amen". This is substantiated by what is authentically reported in the Two Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (When the Imam says, (not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).) , say, "Amen" for the Angels say, "Amen" and the Imam says, "Amen"; if anyone's utterance of "Amen" coincides with that of the angels, he will be forgiven his past sins.)

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The second question of Fatwa no. 16480

Q 2: Can we pronounce ta'min (saying: "Amen" after reciting Surah Al-Fatihah) if the Imam (one who leads congregational Prayer) does not pronounce it? Please advise in detail.

A: Ta'min after reciting Surah Al-Fatihah is an act of Sunnah (whatever is reported from the Prophet) for the Imam, the Ma'mum (a person being led by an Imam in Prayer) and the person offering Salah (Prayer) alone. Even if the Imam does not pronounce it, one better say it to apply the Sunnah.

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Fatwa no. 17161

Q: Al-Bukhari and Muslim related that the Messenger of Allah (peace be upon him) said, ("Say 'Amen' when the Imam (the one who leads congregational Prayer) says 'Amen,' for if anyone's utterance of 'Amen' coincides with that of the angels, their past sins will be forgiven.") **if the imam does not say "Amen" but the Ma'mums (persons being led by an imam in Prayer) say it, will they receive the reward of having their past sins forgiven, although the Hadith stipulates that the Imam should say "Amen"?**

A: Saying "Amen" after the Imam says "...nor of those who went astray" is an act of Sunnah (whatever is reported from the Prophet)

(Part No. 5; Page No. 352)

to be done by the Imam, Ma'mums, and those offering Salah (Prayer) individually. When the Imam finishes reciting Surah Al-Fatihah, the Imam and the Ma'mums should say "Amen". If the Imam does not say it, it is permissible for the Ma'mums to say it, because it was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("When the Imam says "Amen", say "Amen", for if any of you says "Amen" and it coincides with the angels saying "Amen", all your past sins will be forgiven.") In another authentic narration, the Prophet (peace be upon him) said, ("Say 'Amen' when the Imam says '...nor of those who go astray'.")

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The fifth question of Fatwa no. 17930

Q 5: If a person offers a Jahri Salah (Prayer performed out loud) with an Imam and he says with the Imam: amen then recites al-Fatihah when the Imam pauses, should he say amen again in his second recitation or should he recite Al-Fatihah and not say Amen?

A: A Ma'mum (a person being led by an Imam in Prayer) should say Amen with the Imam after recital of Al-Fatihah in the Jahri Salah. He should say Amen a second time after his own recitation, but the first Amen is to be said loudly and the second is said subvocally.

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(Part No. 5; Page No. 353)

The first question of Fatwa no. 18856

Q 1: Sometimes, the Imam (the one who leads congregational Prayer) offers one of the Five Obligatory Daily Prayers, for example, the Maghrib (Sunset) or `Isha' (Night) Prayer. After reciting Surah Al-Fatihah, he recites a Surah (Qur'anic chapter) that ends with: ﴾Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."﴿ **Upon hearing this, the Ma'mums (persons being led by an Imam in Prayer) would say "Amen". Ta'min (saying "Amen") is also uttered when reciting Surah Al-Tin. I am asking whether this is permissible or not? May Allah reward you the best!**

A: Firstly, we should comment on what you said at the beginning of your letter when you counted the blessings that are here and mentioned Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) and what you called other sacred doorsteps. We do not have doorsteps that should be glorified, because this is an act of paganism, which should be rejected. It is, thus, obligatory to avoid using this term.

Secondly, it is not permissible to raise one's voice on saying "Amen" except after reciting Surah Al-Fatihah in a Jahri Salah (Prayer recited out loud). It is permissible to say "Amen" inaudibly upon hearing other supplications from the Qur'an, but saying it aloud is a Bid`ah (innovation in religion), because the Prophet (peace be upon him) said, ﴾"Anyone who does something that we have not ordered (in worship) it will be rejected."﴿ The Prophet (peace be upon him) never used to say "Amen" aloud except after reciting Surah Al-Fatihah in a Jahri Salah.

(Part No. 5; Page No. 354)

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The sixth question of Fatwa no. 18891

Q 6: What is the ruling on a Ma'mum (a person being led by an Imam in Prayer) who, before saying: "amen," says: "O Lord, forgive me and my parents," or something like this?

A: It was not authentically reported from the Prophet (peace be upon him) that he said that, therefore, it is an innovated matter. It is not permissible because the Prophet (peace be upon him) said: ("Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.") In another narration: ("Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.")

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The first question of Fatwa no. 18333

Q 1: What is the ruling on women's saying, "Amen" while praying behind the Imam (the one who leads congregational Prayer) in the following cases:

a. Inside the Masjid in congregational Salah (Prayer)?

b. At home when she offers Salah with a Mahram (spouse or unmarriageable relative)?

A: It is permissible for a woman to offer Salah with men but she has to stand behind them and be covered from them. She also should not raise her voice whether when saying, "Amen" or otherwise for fear of causing temptation.

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Qiyam, Ruku' and Sujud (Standing, bowing down and prostration)

Fatwa no. 15377

Q: What is the ruling on those who do not stand during Salah (Prayer) although they are capable of doing so in order to gain people's sympathy and charity?

A: standing up during salah is a Rukn (essential pillar) without which, Salah is invalid because of Allah's saying: ﴾And stand before Allâh with obedience [and do not speak to others during the Salât (prayer)].﴿ and the Prophet's saying when asked about the way a sick person may offer Salah: ﴾"Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side."﴿ Those who offer obligatory Salah sitting without an excuse, their Salah is invalid because they deliberately ignore a Rukn of Salah. As for voluntary Salah, it can be offered sitting even without an excuse and one shall have half the reward of those who offer it standing.

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The first question of Fatwa no. 20035

Q1: What is the ruling on standing in Salah (Prayer) with one's feet close together; because this issue distracts me in Salah and what is the Islamic evidence?

(Part No. 5; Page No. 357)

A: There are no authentically reported Hadith in the sanctified Sunnah (whatever is reported from the Prophet)that indicates the permissibility of placing both feet close together when standing in Salah or in prostration. Subsequently, the person offering Salah should not exaggerate in drawing their feet close together or in separating them. In fact they should be placed in a manner between the two extremes.

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The sixth question of Fatwa no. 20941

Q 6: Is there a certain supplication that should be said after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and before Taslim (salutation of peace ending the Prayer)?

A: the Du'a' (Supplication) that should be said in Salah (Prayer) after Takbirat-ul-Ihram is called Du'a'-ul-Istiftah (opening supplication when starting the Prayer). Likewise, it is an act of Sunnah to supplicate to Allah after the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and before Taslim.

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The first question of Fatwa no. 17880

Q 1: Someone says that it is the view of the Hanbalites (followers of the Hanbaly School of Jurisprudence) that Irsal (letting the hands hang down by one's sides while standing during the Prayer) nullifies Salah (Prayer).

(Part No. 5; Page No. 358)

They proceed saying that the Hanbalites do not permit offering Salah behind an Imam (the one who leads congregational Prayer) who is Malikite (follower of Maliky School of Jurisprudence). They say that it is only permitted to perform Salah behind an Imam who does Qabd (putting the hands over each other on the chest while standing during the Prayer). Consequently, Hanbalites have their own Masjid. The proof that they quote for doing so is the Hadith in which the Prophet (peace be upon him) says: ("Pray as you have seen me praying.") They continue, saying that the Messenger (peace be upon him) neither practiced Irsal nor commanded the believers to do so; doing so is thus a Bid'ah (innovation in religion) and a deviation. To what extent is the foregoing true?

A: though Qabd is Sunnah (supererogatory act of worship following the example of the Prophet), Irsal is permissible. In other words, Irsal is not preferred but it does not nullify Salah and it is impermissible for Muslims to separate because of having different views regarding it. On the other hand, the Prophet's saying: ("Pray as you have seen me praying.") does not imply that Qabd is Wajib (obligatory), because when the Prophet (peace be upon him) taught the person who was performing Salah wrongly the perfect way to pray, he (peace be upon him) neither mentioned Qabd nor Irsal. Finally, the Hanbaly School of Jurisprudence does not hold that Irsal nullifies Salah. Whoever says so is mistaken.

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The fourth question of Fatwa no. 18591

Q 4: Are the du`a's (Supplications) of Sujud (prostration) and Ruku` (bowing) to be said in every Ruku` and Sujud or only in a specific Salah (prayer)?

A: It is related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Ibn `Abbas (may Allah be pleased with them both) who narrated that the Messenger of Allah (peace be upon him) said, "Verily, I have been forbidden to recite the Qur'an in the Ruku` position and in

(Part No. 5; Page No. 359)

Sujud. So far as Ruk'u is concerned, extol in it the Great and Glorious Lord, while in Sujud be earnest in Du`a', for it is fitting that your Du`a's should be answered." Accordingly, Ruku` is a state of exalting Allah (Exalted be He) not a state of Du`a'. So the worshiper is to recite the reported Adhkar (invocations) of Ruku`. An example of such Adhkar is in the Hadith which is related by Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her) to the effect that ("The Prophet (peace be upon him) used to say in his Ruku` and Sujud, 'Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma ighfirli (Glorified is Allah and all praise be to Him, O Allah! Forgive me)'.") It is worth noting that such a Dhikr is said after the regular exaltation that the Prophet (peace be upon him) used to recite. On the other hand, the Hadith quoted above which is narrated by Ibn `Abbas (may Allah be pleased with them both) indicates that offering Du`a' in a state of Sujud is Mashru` (Islamically acceptable) and that Du`a' which is said in such a state is more likely to be accepted. Thus, one can ask Allah to give them whatever they like of the good things of this world and the hereafter, and to protect them against their evils while in the Sujud position. Finally, it is authentically reported that the Prophet (peace be upon him) said, ("A Servant is closest to their Lord when they are prostrating. So increase supplications (in prostration).") (Related by Muslim in his Sahih Book of Hadith and narrated on the authority of Abu Hurayrah, may Allah be pleased with him)

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Fatwa no. 19109

Q: What is the reason behind saying, "Subhana Rabbiya Al-'Adhim (Glory be to my Lord, the Greatest)" in our Ruku' (bowing down) and "Subhana Rabbiya Al-A'la (Glory be to my Lord, the Most High)" in Sujud (prostration)? Please, substantiate you answer with proofs from the Sunnah.

A: the reason behind saying in Salah (Prayer), "Subhana Rabbiya Al-'Adhim" in Ruku' and "Subhana Rabbiya Al-A'la" in Sujud is the Hadith authentically reported from the Prophet (peace be upon him) that he used to say this in his Salah: ﴾ Hudhayfah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) used to say "Subhana Rabbiya Al-'Adhim" in his Ruku' and "Subhana Rabbiya Al-A'la" in his Sujud.﴿ (Related by Abu Dawud in his Sunan see 'Awn Al-Ma'bud vol. 5 p. 142) It is also related by Al-Nasa'y in his Sunan. In addition, Ibn 'Abbas (may Allah be pleased with them both) narrated that the Prophet (peace be upon him) said: ﴾"As for Ruku' (bowing), glorify the Lord therein, and as for Sujud (prostration), exert your best endeavours in Du'a' (supplication), as this will all the more merit it being answered for you."﴿ (Related by Muslim in his Sahih [Authentic Book of Hadith vol. 4, p. 196]) Imam Ahmad related another Hadith with the same meaning in his Musnad, vol. 1, p. 155- 219. Moreover, 'Uqbah ibn 'Amir (may Allah be pleased with him) narrated: ﴾When the following Ayah was revealed: ﴾Then glorify with praises the Name of your Lord, the Most Great.﴿ The Prophet (peace be upon him) said, "Make it in your Ruku'". And when the following Ayah was revealed: ﴾Glorify the Name of your Lord, the Most High,﴿ The Prophet (peace be upon him) said, "Make it in your Sujud."﴿ (Related by Abu Dawud in

his Sunan vol. 5, p. 140) Imam Ahmad related another Hadith with the same meaning in his Musnad. Therefore, it becomes clear that Du'a' which is said during Salah is one of the Tawqifiy (bound by a religious text and not amenable to personal opinion) matters which can not be said except based on a proof from the Book of Allah or the Sunnah of the Prophet (peace be upon him). We may realize the whole wisdom behind them or even part of it and sometimes the wisdom may be unknown to anyone but Allah. When a person kneels down and reverentially submits themselves to Allah in Ruku', it is appropriate to glorify, extol, praise, exalt Allah and feel the greatness of standing before Him by saying, "Subhana Rabbiya Al-'Adhim," because He is the Greatest, to Whose Might the necks are humbled down. When a person prostrates, they say, "Subhana Rabbiya Al-A'la," which is most appropriate to the situation where a person places the most honorable thing in them, that is their forehead and nose, on the ground in a state of utmost submission, obedience and humbleness to their Lord, when they are the closest they can be to their Lord, it is most suitable to say in this situation, "Subhana Rabbiya Al-A'la."

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The third question of Fatwa no. 16480

Q 3: where should we place our hands after rising from Ruku' (bowing down); should it be on our chest or by our side?

(Part No. 5; Page No. 362)

A: It is Mustahab (desirable) for a person performing Salah to place their hands on their chest after rising from Ruku' and standing up straight as they were before Ruku'. It is authentically reported in the Sunnah that the position of hands before Ruku' is the same as after rising from Ruku', because one assumes the posture of standing up.

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The second question of Fatwa no. 16469

Q 2: Is it permissible for a worshiper to say "Rabbana Walaka-l-Hamd Wa-l-Shukr Kama Yanbaghi Lijalali Wajhika Wa `Azhimi Sulatanik (Our Lord, all praises and thanks be to You Alone as it befits the Majesty of Your Noble Face)" after rising from Ruku` (bowing)?

A: The word "Wa-l-Shukr (thanks)" is not narrated from the Prophet (peace be upon him), so it should be abandoned, as the word "Al-Hamd (all praises)" is sufficient. One should adhere to the reported text.

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The second question of Fatwa no. 19646

Q 2: We were performing the congregational Salah (Prayer) when one of the worshipers added the word "Wa-l-Shukr (and thanks)" after rising from Ruku` (bowing). I then recited loudly: "Rabbana Walaka-l-Hamdu Hamdan Kathiran Tayyiban Mubarakan Fih (O our Lord! All the praises are for You, many good and blessed praises)". I did so to teach the man what is to be said after rising from each Ruku', as I did not have enough courage to tell him about it after

Salah. Is what I did correct?

A: It is permissible to recite Adhkar (invocations) loudly inside the Salah, so that those who are ignorant of such Adhkar may copy what is said. However, doing so must not involve any disturbance to other worshippers.

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The first question of Fatwa no. 16863

Q 1: Which is the method most authentically reported from the Prophet (peace be upon him) regarding Sujud (prostration)? Should one begin with the right hand according to the report by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) liked beginning with the right side in all matters? In this case, it would be beginning with the right hand or knee. Please advise, may Allah reward you!

A: It is invalid to perform Istidlal (reasoning by methods other than the recognized sources) with the mentioned Hadith. No one views this to be permissible. It is an innovated opinion in this matter. `Ibadah (worship) is based upon Tawqif (a religious text and not personal opinion). There is a Nas (Islamic text from the Qur'an or the Sunnah) that shows the method of Sujud, so no other innovated opinion should be regarded, and nothing should be based upon general evidence.

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The first question of Fatwa no. 18956

Q 1: Is it permissible to place the hands before the head in Sujud (prostration)?

A: The Sunnah (whatever is reported from the Prophet) in Sujud is to place the hands in line with the shoulders, according to the Hadith narrated by Abu Humayd (may Allah be pleased with him) who said about the Prophet (peace be upon him), ("When he (peace be upon him) performed Sujud, he placed his nose and forehead on the ground perfectly, kept his hands away from his sides and put his palms in line with his shoulders.") (Related by Abu Dawud and Al-Tirmidhy, who ranked it as Sahih; authentic) It is also reported that ("When he (peace be upon him) performed Sujud, he used to begin by placing his knees on the ground, then his hands, and then his face.")

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The first Tashahhud

The first question of Fatwa no. 21121

Q 1: is this wording of Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) authentically reported, "Greetings belong to Allah; pure actions belong to Allah; good words and prayers belong to Allah. Peace be upon you, Prophet, and the mercy of Allah and His blessings. Peace be upon us and on the righteous servants of Allah. I testify that there is no Ilah (god) except Allah; and I testify that Muhammad is His servant and Messenger"? This is the wording taught to primary school students.

A: This Hadith was related by Al-Nasa'i in "Al-Sunan Al-Kubra", Malik in "Al-Muwatta'", and Al-Shafi`y in "Al-Risalah". Al-Zayla`y said about it in "Nasb Al-Rayah", vol. 1, p. 422, that its Isnad (chain of narration) is Sahih (authentic).

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Fatwa no. 19732

Q: How should I offer Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) when I join the Imam during the last Rak'ah (unit of Prayer) of Maghrib (Sunset) Prayer in congregation, and also the Tashahhud in the following two Rak'ahs?

A: If you catch up with the last Rak'ah of Maghrib Prayer behind the Imam, you should stand, after the Imam has recited Taslim (salutation of peace ending the Prayer), to offer one Rak'ah and then sit down to recite the first Tashahhud. Afterwards, you should stand up to offer the third Rak'ah, sit down to recite the last Tashahhud, and finally recite Taslim.

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The second question of Fatwa no. 20952

Q 2: There is a Hadith in Sahih Muslim, no. 580 and 114 on the authority of Ibn `Umar (may Allah be pleased with both of them) related by Ahmad (4/318) and Abu Dawud in Kitab Al-Salah (Book of Prayer), Bab Kaifiyyat-ul-Julus Fi Al-Tashahhud (How to sit in Tashahud), (957) and Al-Nasa'i in Kitab Al-Sahw (Book of Forgetfulness), Bab Mawdi` Al-Mirfaqayn (Position of the Elbows), (3/35), Ibn Khuzaymah (714) and Ibn Habban (485/Mawarid) and Ibn Al-Jarud in Al-Muntaqa (208). Concerning the movement of the finger when offering Du`a' (supplication) in Salah (Prayer), is the addition in this Hadith Shadh (narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both)? Some scholars argue that moving the finger during Du`a' while sitting in Salah is Shadh,

(Part No. 5; Page No. 367)

for the Hadiths are interpreted as referring to moving the forefinger in the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) only. These Hadiths are general and do not refer specifically to moving the finger in the first Tashahhud only. My question is whether these Hadiths are Shadh? Guide me, may Allah reward you !

A: There are many Hadiths reported concerning the moving of the forefinger when offering Salah and Du`a' in general without specifying when to do this in the Salah. The Hadith related by Muslim in his Sahih on the authority of `Amir ibn `Abdullah ibn Al-Zubayr states that Amir's father said: ﴿Whenever the Messenger of Allah (peace be upon him) sat for Du`a' (i.e. Tashahhud), he would place his right hand on his right thigh and his left hand on his left thigh. Then, he would point with his forefinger and place his thumb on his (middle) finger; and cover his knee with the palm of his left hand.﴾ Abu Dawud, Ibn Majah, Al-Tirmidhi and others reported many Hadiths to the same effect which mentioned that the Prophet (peace be upon him) used to point out his finger whenever he sat for Du`a'. All theses Hadiths are Sahih (authentic) not Shadh. They can be interpreted as referring to making Du`a' in Tashahhud. They are general Hadiths specifying the pointing of the forefinger in the first or the second Tashahhud.

(Part No. 5; Page No. 368)

One offering Salah should point the forefinger of the right hand towards the Qiblah (direction faced for Prayer towards the Ka`bah) when reciting Du`a' and Tashahhud without moving it. This reminds the servant of the Oneness of Allah, devoting `Ibadah (worship) to Him and the servant's need for his Lord. This is the greatest thing that Satan hates.

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The third question of Fatwa no. 18679

Q 3: It was authentically reported that the forefinger is to be raised in Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer).

1-When should the finger next to the thumb be raised and lowered?

2- When should the person offering Salah (Prayer) start and stop moving it?

A: raising the forefinger in the Tashahhud is Sunnah (supererogatory act of worship following the example of the Prophet). It signifies Allah's Oneness. It is optional; whoever wants to do so, can do so. Such a matter should not lead to dispute and division among the seekers of knowledge. However, if a worshipper does not raise it or raises it without moving it, it is all right and this should not necessitate objection and rejection. The Sunnah is to raise it throughout the whole Tashahhud till the person offering Salah makes Taslim (salutation of peace ending the Prayer), as a sign of Tawhid (belief in the Oneness of Allah/ monotheism). As for moving the forefinger, it is when making Du'a' (supplication) as authentically reported in the Sunnah.

(Part No. 5; Page No. 369)

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The third question of Fatwa no. 19136

Q 3: When I sit to pronounce Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), I say before anything, "Astaghfiru Allah (I seek the Forgiveness of Allah)," three times. Is this permissible?

A: What you do, meaning making istighfar (seeking forgiveness from Allah) three times before the Tashahhud in Salah, is Bid'ah (innovation in religion). It is baseless in religion. However, it is permissible to make Istighfar three times after Taslim (salutation of peace ending the Prayer) as the Prophet (peace be upon him) did. Besides, it is permissible to make Du'a' (supplication) and Istighfar after pronouncing the last Tashahhud and before making Taslim.

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The fifth question of Fatwa no. 20619

Q 5: There is a Du'a' (supplication) for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) that violates what has been authentically reported. It reads, "In the Name of Allah, praise be to Allah and all the Names of Allah. etc." What is the ruling on this?

A: the Du'a' said in tashahhud is authentically reported in many Hadiths, such as that narrated on the authority of Ibn Mas'ud and Ibn 'Abbas. You should adhere to the formula, which was reported in these Hadiths only; no other formula of Tashahhud can serve in its place,

(Part No. 5; Page No. 370)

for it is the one that the Prophet (peace be upon him) taught his Sahabah (Companions of the Prophet) same as he taught them the Surahs (Qur'anic chapters).

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The fourth question of Fatwa no. 13959

Q 4: After the first Tashahhud (a recitation in the sitting position in the second unit of Prayer), should the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") be pronounced when starting to stand up or after standing erect. Guide me, may Allah guide you!

A: takbir should be pronounced when rising from the first tashahhud until standing erect, not after standing up.

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The fourth question of Fatwa no. 15420

Q 4: Should a person who is praying raise the hands after standing to offer the second Rak'ah (unit of prayer) like raising the hands for offering Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) or not?

A: raising one's hands upon saying Takbir (saying "Allahu Akbar") in Salah (Prayer) is prescribed in four

(Part No. 5; Page No. 371)

positions only; (1) upon saying Takbirat-ul-Ihram, (2) upon Ruku' (bowing), (3) upon rising from Ruku' and (4) upon standing after offering the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) according to the correct opinion of scholars. Ibn 'Umar (may Allah be pleased with them both) narrated that ("The Prophet (peace be upon him) used to raise both his hands up to the level of his shoulders when starting the Salah; and on saying the Takbir for Ruku' (bowing). And on raising his head from Ruku', he used to do the same.") (Agreed upon by Al-Bukhari and Muslim) 'Aly ibn Abu Talib (may Allah be pleased with him) also narrated that ("When the Messenger of Allah (peace be upon him) stood for offering the obligatory Salah, he would say Takbir (Allahu Akbar 'Allah the Greatest') and raise his hands to the level of his shoulders; and he did like that when he finished recitation (of the Qur'an) and was about to make Ruku'; and he did like that when he rose after making Ruku'; and he did not raise his hands during any of his Salah while he was in the sitting position. When he stood up following the two prostrations (i.e. after the first Tashahhud to offer the third Rak'ah) he would raise his hands as well and say Takbir).") (Related by Ahmad, Abu Dawud and Al-Tirmidhy who ranked it as Sahih [authentic Hadith])

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The second question of Fatwa no. 18513

Q 2: It was authentically reported that the Messenger (peace be upon him) used to raise his hands on standing to offer the third Rak'ah (unit of Prayer). Should we raise our hands before, during or after

(Part No. 5; Page No. 372)

standing?

A: You should raise your hands on reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") during standing from the sitting position where you recite the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and other positions where raising your hands on reciting Takbir is prescribed by Shari'ah (Islamic law).

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Things reprehensible in Salah

The second question of Fatwa no. 19292

Q 2: What is the meaning of Ikhtisar, prohibited in the Hadith related by Al-Bukhari and Muslim where ("The Prophet (peace be upon him) used to prohibit **ikhtisar in Salah (Prayer)"**) **?**

A: The meaning of Ikhtisar or Takhassur in Salah is putting one's hands around one's waist. The Jumhur (dominant majority of scholars) agreed that this act is Makruh (reprehensible) in Salah.

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The first question of Fatwa no. 19812

Q 1: The Imam (the one who leads congregational Prayer) of our district says Takbir (saying: "Allahu Akbar [Allah is the Greatest]") before Ruku` (bowing) while he is still standing, then he turns slightly to the right so that his voice is picked up by the microphone, and then performs Ruku`. Is this permissible? Does it affect the validity of Salah (Prayer)?

A: Takbir for Ruku` should be pronounced during bowing. The same applies to the Takbir during Salah while moving from one position to the other. As for slightly turning the head, it is Makruh (reprehensible) except if there is a valid reason, but it does not invalidate Salah.

(Part No. 5; Page No. 374)

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The fourth question of Fatwa no. 17930

Q 4: What is the meaning of Sadl and what is the ruling on it? Besides, is the untied Ghutrah (a traditional cotton headdress worn by men in some Arab countries) considered a sort of Sadl?

A: sadl which is casting a person's garment on his shoulders without tying it at his chest is Makruh (reprehensible) in Salah (Prayer). However, Ghutrah (a traditional cotton headdress worn by men in some Arab countries) is not considered a sort of Sadl as the latter's definition does not apply to it.

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The second question of Fatwa no. 19179

Q 2: What is the ruling on tucking up the shirt or the sleeves before starting Salah (Prayer) and keeping them rolled up in Salah? If impermissible, what is the ruling on a person who hurriedly performs Wudu' (ablution) and hastens to catch up to Ruku' (bowing) leaving his sleeves rolled up? Is his Salah valid or not?

A: A person offering Salah has to be in his best form as he is supposed to speak confidentially with his Lord in Salah. If he is able to cover his arms by unrolling his sleeves after Wudu',

(Part No. 5; Page No. 375)

that will be better and more proper because the Prophet (peace be upon him) said: ("I have been commanded to prostrate on seven bones and not to tuck up the cloth or hair.") (Agreed upon by Al-Bukhari and Muslim) If the person is unable to do so due to a legal excuse or to hasten to catch up with the Rak'ah (unit of Prayer) and so left his arms uncovered, there is no blame on him in that and his Salah is valid because the arms are not of the limbs that must be covered in Salah.

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Fatwa no. 13724

Q: What is the ruling on rolling up the military suit sleeves while offering Salah? It is noteworthy that we, soldiers, are ordered to fold our sleeves because they are long. Please explain the Makruh (reprehensible) things we do during Salah and whether rolling up the sleeves is Makruh or not. What is the degree of validity of the Hadith narrated by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) who said, ("The Messenger of Allah (peace be upon him) prohibited the one praying from tucking up his hanging-down hair, sleeve or garment.") **and the Hadith in which the Prophet (peace be upon him) said,** ("I have been commanded to prostrate on seven bones and not to tuck up the cloth or hair.") **?**

A: It is impermissible for a person who offers Salah to tuck up his garment and its like during Salah. This is based on the Hadith

(Part No. 5; Page No. 376)

narrated by Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ("I have been commanded to prostrate on seven bones and not to tuck up the cloth or hair.") Furthermore, it was authentically reported from Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ("I have been commanded not to tuck up the cloth or hair.") These Hadith are verified and authentic and should be acted upon according to scholars.

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The first question of Fatwa no. 15064

Q 1: Concerning the Hadith: ("I have been commanded not to tuck up the cloth or hair.") **which prohibits folding clothes. Does the Hadith apply to those who roll their trousers up claiming they apply the Sunnah though the Hadith includes prohibition?**

A: The Hadith indicates that a person offering Salah should not busy himself and mess with his clothes and hair during Salah (Prayer), or prevents the ends of his clothes from reaching the ground when prostrating. In fact, the person offering Salah should leave his clothes come down with him, and should not braid his hair but should untie it so that it prostrates with him.

(Part No. 5; Page No. 377)

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The first question of Fatwa no. 16147

Q 1: What is the ruling on offering Salah (Prayer) in a room that includes pictures or statues of humans and animals for decoration?

A: It is Haram (prohibited) to keep pictures and statues at home, based on the saying of the Prophet (peace be upon him) to 'Aly (may Allah be pleased with him), ("Do not leave any image without blotting it out or a prominent grave without levelling it.") The Prophet (peace be upon him) also said, ("Angels do not enter a house in which there is a dog or a picture.") It is Makruh (reprehensible) to offer Salah in a room that contains hanged or erected pictures, especially if they are hung in the direction of the Qiblah (direction faced for Prayer towards the Ka'bah). However, the Salah is considered valid.

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The fourth question of Fatwa no. 17762

Q 4: What is the ruling on offering Salah (Prayer) on a rug with pictures of animals, people or plants?

A: It is Makruh (reprehensible) to offer Salah on rugs with inscriptions or pictures on them for they distract from Khushu' (the heart being attuned to the act of worship) but Salah is valid.

(Part No. 5; Page No. 378)

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The second question of Fatwa no. 20583

Q 2: What is the ruling on offering Salah (Prayer) at home where there are magazines and newspapers - containing pictures - on desks, furniture, and other visible places?

A: Muslim men are obligated to offer Salah in the Masjid (mosque) in congregation. It is not permissible for them to offer Salah individually or at home without a legal excuse that permits them to do so. It is Makruh (reprehensible) to offer Salah while facing pictures or in a place where there are pictures hanging on the walls. Yet pictures are considered demeaned if they are thrown on the floor.

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The first question of Fatwa no. 14283

Q 1: It is an act of Sunnah to look at the place of Sujud (prostration) during Salah (Prayer). But, when I offer Salah (Prayer) behind an Imam and close my eyes I feel more Khushu' (the heart being attuned to the act of worship) and reverence.

(Part No. 5; Page No. 379)

Closing my eyes helps me ponder the meanings of the Ayahs which the Imam recites and the relation between these Ayahs and the universe and what it contains of miracles that assure the Power and Might of Allah. But when I open my eyes to look at the place of Sujud as the Prophet (peace be upon him) ordered us to do, I become afflicted with Waswasah (Insinuating or obsessive thoughts instigated by Satan). What is the ruling on this?

A: During Salah it is prescribed that the Muslim should look at the place of Sujud and not close their eyes; for they are engaged in an act of worship in which they supplicate their Lord and ask Him His Mercy. Imam Muslim and others related that the Messenger of Allah (peace be upon him) said: ("Let the people who lift their sights towards heaven during Salah desist, or else their sights will be taken away.") Also, Al-Bukhari and Muslim narrated that (The Prophet (peace be upon him) offered Salah wearing a Khamisa (a marked woolen garment) with marks on it. Thereupon, the Prophet (peace be upon him) said, "The marks on it diverted my attention, take this (Khamisa) to Abu Jahm and bring an Inbijaniyah (unmarked garment) (from him).") If it was permissible for a person to close their eyes, the Messenger of Allah (peace be upon him) would have closed his eyes to avoid being occupied by the marks of the garment. Therefore, you should look at the place of Sujud and try to ponder the recitation and supplications and try to suppress the insinuations of Satan.

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The second question of Fatwa no. 18882

Q 2: Why do we not look towards heaven and instead look at the place of Sujud (prostration) [during Salah (Prayer). ed.]?

A: The basic principle is that during Salah, Khushu' (the heart being attuned to the act of worship) is obligatory and its perfection is recommended. Allah mentions it as one of the obligations of Salah in His saying: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ ﴾And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).﴿ ﴾And those who pay the Zakât.﴿ ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ Furthermore, the Prophet (peace be upon him) said about the people who turn their eyes toward the heaven: ﴾"Let some people desist from lifting their sights towards heaven when supplicating in Salah (Prayer), or else they will not return to them."﴿ Another narration states: ﴾"...or else their sights will be snatched away."﴿ This is because turning the eyes toward the heaven may lead a person who is performing Salah to seeing things that distract their heart and prevent them from obtaining Khushu' and contemplating what is being recited.

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Fatwa no. 18202

Q: Sometimes i am distracted by worldly matters while offering Salah (Prayer). Should i repeat it?

(Part No. 5; Page No. 381)

A: A Muslim should offer Salah with a submissive heart, and contemplate the Ayahs (Qur'anic verses) and the Dhikr (Remembrance of Allah) they recite while feeling Khushu` (the heart being attuned to the act of worship). Allah (Glorified and Exalted be He) says: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ If a worshipper becomes occupied with some idea during Salah, they should turn this idea away and there is no harm on them. They do not have to repeat Salah, but they should perform Ruku` (bowing) and Sujud (prostration) quietly and rest between the two Sujuds until all limbs return to their normal position. They should also keep up the Shar`i (Islamically lawful) Dhikr and Du`a' (supplication) in Sujud, for the Prophet (peace be upon him) said, ﴾"So far as Ruk'u is concerned, extol in it the Great and Glorious Lord, while in Sujud be earnest in Du`a', for it is fitting that your Du`a's should be answered."﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith) The Prophet (peace be upon him) also said, ﴾"A Servant is closest to their Lord when they are prostrating. So increase supplications (in prostration)."﴿ (Related by Muslim in his Sahih Book of Hadith) Anas (may Allah be pleased with him) said, ﴾"When the Prophet (peace be upon him) lifted his head from Ruku`, he used to stand up (so long) that people would think he has forgotten (to perform Sujud). When he sat between the two Sujuds, he would stay in that position until people would think he had forgotten (to perform the second Sujud)."﴿

(Part No. 5; Page No. 382)

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Fatwa no. 16586

Q: What is the ruling on a person who wants to break wind while offering Salah (Prayer) yet keeps holding it till Salah is over?

A: It is authentically reported in the Hadith on the authority of 'Abdullah Ibn Zayd (may Allah be pleased with him) that he said: (A complaint was made to the Prophet (peace be upon him) about when man thinks to have let out something during Salah. He (peace be upon him) said, "He should not leave (prayer) unless he hears a sound or detects a smell (of passing wind).") (Agreed upon by Al-Bukhari and Muslim) Therefore, if the person has not experienced any of these signs, his Salah is valid. But he should not enter Salah while suppressing passing wind according to the Hadith reported by 'Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: ("No prayer can be (rightly performed) when the food is present (before the worshipper) or when suppressing an urge to urinate/defecate.") (Agreed upon by Al-Bukhari and Muslim) This also applies to passing wind if the person is holding it.

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Fatwa no. 15138

Q: is the Hadith stating that: ("There should be no Salah (Prayer) in the presence of food.") **particular to supererogatory Salah or**

is it generally applicable to both the obligatory and supererogatory Salah? If it is general, does the presence of food remove the obligation to perform Salah in congregation?

A: The Hadith is general and applies to both the obligatory and supererogatory Salah. It means that when a Muslim prays their thoughts should be focused on their Salah, recitation of the Qur'an, and Du'a' (supplication), they should not be distracted by their food. if they are hungry and then food is served and the Salah has commenced, their leaving the food in spite of being hungry will distract them from performing Salah the way it should be. It does not mean that the presence of food removes the obligation of congregational Salah. It is not permissible to consider the bringing of food at the time for Salah as an excuse for abandoning the congregational Salah. Allah has made it obligatory to perform Salah in congregation even in situations of fear, if it is continual. This ruling is not specific to food either, it also applies if someone feels the urge to urinate or defecate. In such a case, they should not go to perform Salah; they must relieve themselves first then head for Salah. If they are able to join the congregation this is good, otherwise they can perform it individually or with anyone else that they find. It was narrated by Muslim that the Messenger of Allah (peace be upon him) said, ("There should be no Salah (Prayer) in the presence of food or while suppressing an urge to urinate/defecate.")

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Fatwa no. 19177

Q: I carry a copy of the Qur'an while offering Salah (Prayer) behind the Imam (the one who leads congregational Prayer). It should be noted that I concentrate much and my mind does not go astray, and the moves I make in Salah

(Part No. 5; Page No. 384)

are only for opening and closing the Qur'an. Is this permissible? I hope you will explain the issue!

A: The Ma'mum (a person being led by an Imam in Prayer) has to listen attentively to the recitation of the Imam and contemplate the Words of Allah they are hearing. They should not be distracted by anything as Allah (Exalted be He) says: ﴾listen to it, and be silent that you may receive mercy.﴿ Imam Ahmad (may Allah be merciful to him) said that religious scholars agreed by consensus that this Ayah is about listening to the recitation of the Qur'an in Salah. holding a copy of the Qur'an while offering Salah behind the Imam for the sake of following the Imam causes the person to make repeated moves which distracts the people offering Salah around them. This may affect the perfection of submission and humbleness to Allah in Salah, so it is prescribed to abandon it.

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Fatwa no. 15726

Q: What is the ruling on using electric heaters in Masjids (mosques) in winter? Some Muslim brothers claim that they are fire and it is not permissible to face fire during Salah (prayer).

A: There is nothing wrong in placing electric heaters in Masjids for the benefit of those who offer Salah. Also, there is nothing wrong in facing them during Salah because they are not fire;

(Part No. 5; Page No. 385)

they are electric power such as lamps.

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Fatwa no. 15508

Q: What is the ruling on using Siwak (tooth-cleansing stick) before and during Salah (Prayer)?

A: It is an act of Sunnah to use Siwak when intending to offer Salah prior to commencing it. This is substantiated by what the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("If it were not for the fear that I might make it hard for my Ummah (nation based on one creed), I would have commanded them to use the Siwak at the time of every Salah.") As for using Siwak after commencing Salah it is impermissible.

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Fatwa no. 19380

Q: What is the ruling on iq`a' (sitting on one's buttocks) in Salah?

A: Iq`a' during Salah is of two forms:

The first form is: Sitting with one's buttocks on the thighs and raised heels, or placing one's forearms on the ground as dogs and beasts do.

(Part No. 5; Page No. 386)

This form of Iq`a' is known to Arabs and it is reprehensible. Anas ibn Malik (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, ("When you raise your head after Sujud (prostration), do not sit (on your buttocks spreading your feet) as dogs do.") (Related by Ibn Majah in his "Sunan", vol. 1, p. 289) It is also related on the authority of `Aisha (may Allah be pleased with her) that ("The Prophet (peace be upon him) disliked that a person spread their arms as beasts do. He used to sit on his left leg, raise up his right leg, and forbid `Uqbat-ul-Shaytan (the devil's way of sitting on the heels).") (Related by Imam Ahmad in his "Musnad", vol. 6, p. 194. with this wording) It is also related by Imam Muslim in his Sahih (book of sound Hadith) and Abu Dawud in his book of Sunan.

**The second form of Iq`a' is** explained by Imam Ahmad (may Allah be merciful with him) in his commentary: Sitting on one's heels with the soles of the feet facing outward. This manner of sitting is controversial among the Companions and scholars. `Aly, Abu Hurayrah, Qatadah, Imam Malik, Al-Shafi`y, Abu Hanifah, and Imam Ahmad, according to the soundest opinion reported from him, hold the view that it is reprehensible during Salah and most scholars are of this opinion. They cited the general Hadith which prohibit Iq`a' as a proof for this. They also argued that Iq`a' contradicts Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) reported from the statements and actions of the Prophet (peace be upon him) referring to the manner of sitting between the two prostrations

(Part No. 5; Page No. 387)

as mentioned above. Some other scholars including Al-Bayhaqy, Qadi `Iyad, Abu Dawud, the compiler of Sunan and others held the view that Iq`a' is permissible during Salah. As for the Iq`a' reprehended in some Hadith, it is of the first form. Tawus said: I saw Ibn `Umar, Ibn `Abbas, and Ibn Al-Zubayr do this. As for Ibn `Umar, he did this when he grew old and used to say: Do not follow me because I have grown old. As for Ibn `Abbas, he believed that this form is the Sunnah (whatever is reported from the Prophet) because of what Muslim related on the authority of Tawus who said: ("We asked Ibn `Abbas about Iq`a' on one's feet during Sujud, he said, 'It is the Sunnah.' We said, 'It is not proper for a person to do so,' he (Ibn `Abbas) said, 'It is the Sunnah of your Prophet.'") (Related by Muslim in his Sahih, vol. 1, p. 308, and Abu Dawud in his Sunan, vol. 1, p. 194) Thus, it is authentically proven that this form of sitting is the one reported from the Prophet (peace be upon him) as mentioned by Ibn `Abbas (may Allah be pleased with them both). The common form of sitting of the Prophet (peace be upon him) is that he used to sit on his left foot and raise his right one up. The one who sits in this form will not be rebuked because it is reported from the Prophet (peace

be upon him). Imam Ahmad said: I do not do it and do not rebuke those who do it.

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The third question of Fatwa no. 20683

Q 3: It was reported that the Prophet (peace be upon him) used to prolong his Tahajjud (optional late night Prayer), including sitting between the two sajdahs (prostrations), during which it is recommended to say, "O Allah, forgive me, have mercy on me... etc." Thus, what should a Muslim who wants to prolong the two Sajdahs say besides this Du`a' (supplication)? May he repeat this Du`a' so that the time he sits between the two Sajdahs becomes equal to that of the Sajdah as in the Hadith reported on the authority of Hudhayfah and Ibn Mas`ud regarding their offering Qiyam-ul-Layl (standing for optional Prayer at night) with the Prophet (peace be upon him)?

A: The Prophet (peace be upon him) (used to say when sitting between the two Sajdahs: O Allah, forgive me, have mercy on me, heal me, guide me, and provide for me.) One may repeat it thrice or say along with it any other authentically reported Du`a'.

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The third question of Fatwa no. 17930

Q 3: What is the ruling of being led in Salah (Prayer) by a man who says the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") intervening the movements of salah after completing the movement? For example, he bends to perform Ruku' (bowing) first, and then says Takbir and so on.

A: Takbir that intervenes the movements should be said on moving from one Rukn (integral/Pillar) of Salah to another. Thus, it should not be said before or after moving,

(Part No. 5; Page No. 389)

for in both cases it will be out of place. The author of Sharhul-Zad said, "The place of performing that is when moving between a beginning of an action and an end." Quoted from Hashiat Ibn Qasim (1/128). Therefore, the Imam in question should be advised to abide by the rule mentioned so as to avoid violating it. Moreover, any Imam who violates such a rule should be advised not to do so.

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The first question of Fatwa no. 13959

Q 1: As you know, jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer) is one of the recommendable acts of Salah (Prayer). When should one then say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"); on rising after Sujud (prostration) or after finishing Jalsat-ul-Istirahah and on getting up? How long should Jalsat-ul-Istirahah take?

A: Takbir should begin on rising after Sujud and end on sitting for Jalsat-ul-Istirahah, after which one should get up without Takbir.

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The third question of Fatwa no. 18615

Q 3: Most of the Ma'mums (persons being led by an Imam in Prayer) and Imams (persons who lead congregational Prayer) at different Masjids (mosques) in our area do not make Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer).

(Part No. 5; Page No. 390)

However, only very few Imams make it. My question is whether it is permissible to abandon Jalsat-ul-Istirahah to follow the Imam and the congregation.

A: jalsat-ul-Istirahah is an act of Sunnah (whatever is reported from the Prophet) according to some scholars. Accordingly, whoever abandons it is not to be blamed whether they are Imams, those praying individually, or Ma'mums.

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Qunut in Obligatory Salahs

The fifth question of Fatwa no. 18891

Q 5: What is the ruling on saying Du'a'-ul-Qunut (supplication recited while standing after bowing in the last unit of Prayer)?

A: There are three cases for Du'a'-ul-Qunut:

First: Saying Du'a'-ul-Qunut in Witr (Prayer with an odd number of units), which is Mustahab (desirable). This is based on the Hadith narrated by Al-Hasan ibn 'Aly (may Allah be pleased with them) who said: (The Messenger of Allah (peace be upon him) taught me some words that I say during Qunut in the Witr Prayer. They are, 'Allahumma ihdini fiman hadayta, wa 'afini fiman 'afayta, wa tawallani fiman tawallayta, wa barik li fima a'tayta, wa qini sharra ma qadayta, fa inaka taqdi wa la yuqda 'alaik, wa inahu la yadhilu man walayta, tabarakta Rabana wa ta'alayta [O Allah! Guide me among those You have guided. Protect me among those You have protected. Take me into Your Care among those You have taken into Your Care. Bless me in what You have bestowed (on me). Guard me from the evil of what You have decreed, for You are the One Who decrees, and none can decree over You. Truly, the one whom You patronize can never be abased. Blessed and Exalted are You, our Lord].') (Related by Ahmad and the Compilers of the Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] and it was ranked as Hasan [a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish] by Al-Tirmidhy)

Second: Saying Du'a'-ul-Qunut at calamity, whether by invoking for a group of Muslims or against a group of Kafirs (disbelievers). This type of Qunut is permissible, because it was authentically reported on the authority of Anas (may Allah be pleased with him) that (the Messenger of Allah (peace be upon him) kept observing Du'a'-ul-Qunut for one month, after rising from Ruku' (bowing) in Fajr (Dawn) Prayer, asking Allah to punish the tribes of Ra'l and Dhakwan.) (Agreed upon by Al-Bukhari and Muslim)

Third: Saying Du'a'-ul-Qunut in Fajr Prayer constantly, which is a Bid'ah (innovation in religion). It was authentically reported (on the authority of Sa'd ibn Tariq Al-Ashja'y who said that he asked his father, 'O father! You prayed behind (led by) the Messenger of Allah (peace be upon him), Abu Bakr, 'Umar, 'Uthman and 'Aly here in Kufa for around fifty years; did they say Du'a'-ul-Qunut in Fajr Prayer?'

He replied, 'Dear son, this is a newly-invented practice (in religion).') (Related by Ahmad, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah; it was ranked as Sahih [authentic] by Al-Tirmidhy)

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The third question of Fatwa no. 15391

Q 3: What is the ruling on reciting qunut (supplication recited while standing after bowing in the last unit of Prayer) in Fajr (Dawn) Prayer every day?

A: Reciting Qunut in Fajr Prayer is not permissible except in cases of calamities, such as an epidemic, a siege being laid to the country, or the Muslims being persecuted. In such cases, it is permissible to recite Qunut in Fajr Prayer and other Prayers as the Prophet (peace be upon him) used to do.

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The third question of Fatwa no. 21454

Q 3: What is the ruling on praying behind an Imam who makes Qunut (supplication while standing after bowing in the last unit of Prayer) in the second Rak'ah (unit of Prayer) of every Fajr (Dawn) Prayer before Ruku' (bowing)? Is Qunut in the Fajr Prayer a Sunnah (supererogatory act of worship following the example of the Prophet) or Mustahab (desirable)?

A: Qunut in the Fajr Prayer is not legislated except in afflictions.

This is because the Prophet (peace be upon him) did not do it except in afflictions. It was not authentically confirmed that he made Qunut constantly. Praying behind the Imam who constantly makes Qunut is valid; however, the Ma'mum (a person being led by an Imam in Prayer) should not follow him, instead he should repeat, "Rabana wa laka al-hamd, hamdan kathiran tayyiban mubarakan fihi, mil'a as-sama'i wa mil'a alard wa mil'a ma shi'ta min shay'in ba'd [O our Lord, to You be praise, much good and blessed praise, filling the heaven, filling the earth and filling whatever else You will]."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17574

Q 2: It is known that the Prophet (peace be upon him) did not make Qunut (supplication while standing after bowing in the last unit of Prayer) constantly in the Fajr (Dawn) Prayer, and that doing so is a Bid'ah (innovation in religion) and deviation from the right. What shall we do when offering Salah (Prayer) behind an Imam who makes Qunut constantly in the Fajr Prayer? Should we follow him, because the Imam is appointed to be followed or do we have to follow the Sunnah (whatever is reported from the Prophet) and disobey the Imam? What if contradicting the Imam will lead to confusion among those who are praying? Do we have to follow the rule of applying the lesser of two evils? Please guide us.

A: According to the Sunnah, Qunut in the Fajr Prayer is not to be made except during calamites. This is the more correct of the two opinions held by the Muslim scholars. But your Salah (Prayer) behind an Imam who constantly says Du'a'-ul-Qunut is better than not praying behind him if this will cause dissension and disorder.

(Part No. 5; Page No. 394)

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Fatwa no. 20926

Clarification of Qunut at times of afflictions

All praise is due to Allah Alone; and may peace and blessings be upon the Final Prophet Muhammad, his family, and Companions!

Due to the numerous questions concerning how to make Qunut (supplication while standing after bowing in the last unit of Prayer) in afflictions, its ruling, and the need of knowing the Sunnah regarding Qunut and working according to it to avoid the errors committed by some people, the Permanent Committee for Scholarly Research and Ifta' would like to explain the following for Muslims:

First: Making Qunut when Muslims are afflicted by temporary trials is one of the lawful acts in Salah. This is one of the authentically established acts of Sunnah reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in addition to other books. It is narrated on the authority of Anas ibn Malik (may Allah be pleased with him) that: ("The Prophet (peace be upon him) sent seventy men, called Al-Qurra' (Qur'an Reciters), for some purpose. Two clans of Banu Sulaym, namely Ra'l and Dhakwan, obstructed their way near a well known as Ma'unah Well. The people (i.e. Al-Qurra') said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet (peace be upon him).'

But (the two clans) killed them. The Prophet (peace be upon him) therefore invoked against them for a month during Salat-ul-Ghadah (morning Prayer).") It is also narrated on the authority of Abu Hurayrah and Anas (may Allah be pleased with them) that the Prophet (peace and be upon him) made Qunut after Ruku' (bowing) in the last Rak'ah (unit of Prayer) for one month: ("Upon raising his head (from bowing) he would say, 'Sami'a Allahu liman hamidah [Allah listens to those who praise Him], Rabbana wa lakal hamd [Our Lord, to you is the Praise],' then he would supplicate to Allah for certain men whom he mentioned by name, saying, 'O Allah! Save Al-Walid ibn Al-Walid and Salamah ibn Hisham and 'Aiyyash ibn Abu Rabi'ah and the oppressed believers. O Allah! Harden Your Punishment against the tribe of Mudar and inflict upon them years (of famine) like the years (the famine which broke out at the time) of Yusuf (Joseph).'") There are many other well-known Hadith supporting the same meaning.

Second: Afflictions for which supplication while standing in Salah is legislated are those which concern Muslims in general, such as when the disbelievers attack Muslims, supplicating for the Muslim captives, and for Muslims who are afflicted by famine, the spread of epidemics, etc.

Third: Qunut Al-Nawazil (Qunut for removing calamities) is to be said after rising from the Ruku' (bowing) of the last Rak'ah in all the obligatory Prayers, whether Jahri (Prayer recited out loud) or Sirri (Prayer with subvocal recitation). This is more confirmed in Fajr (Dawn) Prayer. It is reported on the authority of Ibn 'Abbas (may Allah be pleased with them) that: ("The Messenger of Allah (peace be upon him) continued to make Qunut for a month successively at the Zhuhr (Noon), 'Asr (Afternoon), Maghrib (Sunset), 'Isha' (Night) and Fajr (Dawn) Prayers, at the end of every Salah.

When he said, 'Sami'a Allahu liman hamidah [Allah listens to those who praise Him],' in the last Rak'ah, he would invoke Allah against some clans of Banu Sulaym, namely Ra'l, Dhakwan, and 'Usayyah while those praying behind him would answer, 'Amen.'"

) (Related by Imam Ahmad and Abu Dawud)

Fourth: There is no specific Du'a' to say in Qunut Al-Nawazil, but Muslims should supplicate at every time with what is suitable for their circumstances under the affliction. Anyone who supplicates in afflictions with Du'a'-ul-Qunut that is said in the Witr (Prayer with an odd number of units), which is "Allahumma ihdina fiman hadayt... [O Allah, guide me among those You have guided...], has contradicted the Sunnah and missed the purpose. The Prophet (peace be upon him) did not invoke Allah in afflictions with this Du'a'; rather, he used to teach it to the people to say it in the Witr Prayer.

Fifth: Qunut Al-Nawazil is legislated from the time a calamity occurs until it is removed.

Sixth: The Imams of the Masjids (mosques), may Allah grant them success, have to strive to learn the Sunnah and abide by it in all matters, because people imitate them and learn from them. Careful caution must be paid not to contradict the Sunnah, either out of exaggeration or negligence. This applies to Du'a'-ul-Qunut said in the Witr Prayer and upon occurrence of Nawazil (calamities). What Islam prescribes is to supplicate with all-inclusive words, using the authentically reported supplications that should be said with calmness and submissiveness. There must be no elongation, redundancy, or causing hardship to the Ma'mums (persons being led by an Imam in Prayer). The Imam should make Qunut only in general afflictions.

All praise be to Allah Alone, Lord of the worlds, and peace and blessings be upon His Messenger, and his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15766

Q: One of the Imams (the one who leads congregational Prayer) said, "One day after a heavy rainfall in the 'Isha' (Night) Prayer, in the last Rak'ah (unit of Prayer) before Sujud (prostration), I said, "O Allah! All praises and thanks are due to You, as should be for the Grace of Your Face and the Magnificence of Your Sovereignty. O Allah! All thanks are due to You until You are pleased, and all thanks are due to You when You are pleased, and all thanks are due to You after You are pleased. O Allah! All thanks are due to You for this rain. O Allah make it beneficial not harmful. O Allah! Bless what You have given us and make it a provision to us for a long time, and make it a means that helps us obey You. O Allah! All praises and thanks are due to You for Your Mercy and Blessings. May the Peace and Blessing of Allah be upon our Prophet Muhammad, his family and Companions." The Ma'mums (persons being led by an Imam in Prayer) said, "Amen". Some said that the Imam should not say such Du'a' (supplication) in an obligatory Prayer. The Imam asked to submit his question to Your Eminence in order to give him your legal opinion whether what he did was permissible or not. The Imam further mentioned that this was the first time he did so and that his purpose was to thank and glorify Allah for this immense blessing. I hope that Your Eminence will answer the question. May Allah reward you with the best reward and may He help you!

A: The act done by the mentioned Imam is similar to Qunut (supplication after bowing while standing in Prayer) in the last Rak'ah of obligatory Salah (Prayer) -

but it is made out of place (occasion), because Qunut should only be made in the times of affliction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 5; Page No. 399)

The Last Tashahhud

The third question of Fatwa no. 13959

Q 3: al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) is the most correct formula for invoking Allah to confer peace and blessings upon the Prophet (peace be upon him). Is there any other formula for invoking peace and blessings upon the Prophet and is the phrase saying, "You are indeed Worthy of Praise, Full of Glory" authentically reported as part of it?

A: According to the Hadith reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), Al-Salat-ul-Ibrahimiyyah has certain characteristics. It was narrated from Ka'b ibn 'Ujrah (may Allah be pleased with him) who said, (The Messenger of Allah (peace be upon him) came to us, so we said to him, "We have learnt how to invoke peace upon you, but how should we invoke blessings upon you." He (peace be upon him) said, 'Say: O Allah! Send Salah (Graces, Honours, Blessings, Mercy) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon the Family of Ibrahim (Abraham), You are indeed Worthy of Praise, Full of Glory. O Allah! Send blessings upon Muhammad and upon the Family of Muhammad as You have sent blessings upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory!'") It was reported from Abu Hurayrah (may Allah be pleased with him) that (They asked, "O Messenger of Allah! How should we invoke blessings upon you?" He (peace be upon him) said, "Say: O Allah! Send Salah (Graces, Honours, Blessings, Mercy) upon Muhammad and blessings upon Muhammad and the Family of Muhammad as You have sent Salah and blessings upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory.'") Al-Bayhaqy stated that it was related by Al-Bazzar with an authentic chain of narrators. It was reported in "Sahih Muslim" on the authority of Abu Mas'ud Al-Ansary (may Allah be pleased with him) that (The Messenger of Allah (peace be upon him) came to us while we were sitting with Sa'd ibn 'Ubadah. Bashir ibn Sa'd said to him, 'Allah (may He be Exalted) commanded us to invoke blessings upon you, but how should we invoke blessings upon you?' The Messenger of Allah (peace be upon him) fell silent until we wished he had not asked him.

(Part No. 5; Page No. 400)

'Say: O Allah! Send Salah (Graces, Honours, Blessings, Mercy) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon Ibrahim (Abraham) and upon the Family of Ibrahim, and send blessings upon Muhammad and upon the Family of Muhammad as You have sent blessings upon Ibrahim (Abraham) and upon the Family of Ibrahim in the Worlds, You are indeed Worthy of Praise, Full of Glory! As for Salam (Islamic greeting of peace), it is as you have learned.'") It was also authentically reported from Abu Hamid Al-Sa'idy that (They said, "O Messenger of Allah! How should we invoke blessings upon you?" He (peace be upon him) said, "Say: O Allah! Send (Graces, Honours, Blessings, Mercy) Salah upon Muhammad and his wives and his offspring as You have sent Salah upon the Family of Ibrahim (Abraham), and send blessings upon Muhammad and his wives and his offspring, as You have sent blessings upon the Family of Ibrahim, You are indeed Worthy of Praise,

Full of Glory.'") This is the wording of Muslim. The formula of Al-Salat-ul-Ibrahimiyyah is preferred, and anyone who recites an invocatory formula that is authentically reported from the Prophet (peace be upon him) has done right.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16431

Q: I work in one of the agencies that propagate Islam. One of the Islamic books that we distribute is written in English. It is titled "Islam in Focus" and it is a brief explanation of Islam. In the chapter on invoking Allah's blessings upon the Prophet (peace be upon him) after reciting the Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), it states:

(Part No. 5; Page No. 401)

"O, Allah! Send Your prayers upon our Prophet Muhammad and the family of our master Muhammad, just like You sent Your prayers upon our master Ibrahim and the family of our master Ibrahim. Send Your blessings upon our master Muhammad and the family of our master Muhammad, just like You sent Your blessings upon our master Ibrahim and the family of our master Ibrahim in the Worlds. You are indeed the Praiseworthy and the Glorious." I ask about the permissibility of reciting this form? If it is not permissible to recite, I hope Your Eminence will guide me regarding what is correct.

A: The authentically reported narrations on Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) do not include the word "master". Hence it is not permissible to recite it in Salah, since acts of worship are Tawqifiy (bound by a religious text and not subject to personal opinion) matters. If the book is to be printed and distributed, the word "master" must first be deleted from Al-Salat-ul-Ibrahimiyyah. This way we will be acting upon the authentically reported narrations from the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16730

Q 1: After I recite the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) I supplicate to Allah for myself, my parents, my brothers, sisters and my wife. Is it permissible to do so in Tashahhud?

A: There is no nothing wrong in supplicating to Allah for yourself and your parents after invoking Allah's peace and blessings upon the Prophet Muhammad (peace be upon him) in the last Tashahhud. However, this should be done after asking Allah's Refuge against the torture of Hell-fire,

(Part No. 5; Page No. 402)

the punishment in the grave, the trials of life and death and the trial of Al-Masih-ul-Dajjal (the Antichrist). The Prophet (peace be upon him) urged the believers to exert themselves in supplicating to Allah during Tashahhud and did not specify a Du'a' (supplication). Moreover, Allah (Exalted be He) says: ﴾and ask forgiveness for your sin, and also for (the sin of) believing men and believing women.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Tranquility

The first question of Fatwa no. 16362

Q 1: What is the ruling on khushu' (the heart being attuned to the act of worship) during performing Salah (Prayer)? Besides, how can I refute the saying that Khushu' in Salah is Sunnah (a commendable act) not Wajib (obligatory)?

A: There are two different kinds of Khushu': Wajib and Mustahab (desirable). The Khushu' which is Wajib is to have tranquility while doing all the acts of Salah so that they are done fully and perfectly. This kind of Khushu' is that which is meant by the Saying of Allah: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ and it is that which is meant by the Hadith of the Prophet (peace be upon him) about the person who wrongly performed his Salah.

On the other hand, the Khushu' which is Mustahab is to perform Salah perfectly along with all its Mustahab acts and sayings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20619

Q 4: What is the ruling on offering Ruku' (bowing in Prayer) and Sujud (prostration in prayer) in a hurry and neglecting the supplications said between the two prostrations, such as, "My Lord, forgive me"?

(Part No. 5; Page No. 404)

A: It is compulsory to offer the entire pillars of Salah (Prayer) with tranquility. The Prophet (peace be upon him) ordered the person who was at fault in offering his Salah and did not observe tranquility in it to perform his Salah again saying to him: ("Offer the Salah, for you have not offered it (as it should be).")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Taslim

Fatwa no. 14200

Q: After the final Tashahhud (a recitation in the sitting position in the last unit of Prayer), is it enough to perform Taslim (salutation of peace ending the Prayer) to the right or should one perform Taslim to the right and the left, whether one is an Imam (the one who leads congregational Prayer) or offering prayer individually? Is the prayer, thus considered valid or not? Was this authentically reported from the Messenger of Allah (peace be upon him)? Please advise as soon as possible, so that the Ummah (community) may benefit. May Allah protect and preserve you!

A: It was authentically reported that the Prophet (peace be upon him) used to perform Taslim in Salah (prayer) to the right and to the left while saying "As-salamu `alaykum warahmatullah (may Allah's Peace and Mercy be upon you)". It was authentically reported from `Abdullah ibn Mas`ud (may Allah be pleased with him) that ("The Prophet (peace be upon him) used to pronounce Taslim (by turning his head) to his right side, saying 'As-salamu `alaykum warahmatullah' and to his left saying 'As-salamu `alaykum warahmatullah.'") In another narration, ("I saw the Messenger of Allah (peace be upon him) pronouncing Taslim to his left and right sides until the whiteness of his cheek was seen.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13831

Q: There are many rulings with regards to the Ma'mums (people being led by an Imam in Prayer) leaving the Masjid (mosque) after Taslim (salutation of peace ending the Prayer) and before the Imam leaves the Qiblah (direction faced for Prayer towards the Ka'bah). These rulings range between Mustahab (desirable), Ja'iz (permissible) and Makruh (reprehensible). The Messenger of Allah (peace be upon him) said: ("I am your Imam so do not precede me in Ruku' (bowing), Sujud (prostration), Qiyam (standing), or leaving.") **The Hadith indicates that just as it is unlawful for the Ma'mum to precede the Imam in Salah, it is unlawful to precede him in leaving Salah. So, we would like to know the exact ruling on this issue. We hope the reply will come soon at the address of the school because the question is part of the syllabus taught to the pupils this year. We fear giving them a ruling that does not conform with the Shari'ah (Islamic law). May Allah protect you and keep you as a reference for all Muslims in religious matters.**

A: the meaning of leaving Salah is ending it by reciting Taslim (salutation of peace ending the Prayer). It is authentically reported that preceding the Imam in leaving Salah is prohibited. On the authority of Anas (may Allah be pleased with him) the Messenger of Allah (peace be upon him) is reported to have said: ("O people! I am your Imam so do not precede me in Ruku' (bowing), Sujud (prostration), Qiyam (standing), or leaving (i.e. Taslim).") So, it is prohibited for the Ma'mum (a person being led by an Imam in Prayer) to recite Taslim before the Imam, but there is nothing wrong in leaving the Masjid before him after Taslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 18735

Q: Some Ma'mums (persons being led by an Imam in Prayer) offer the Taslim (salutation of peace ending the Prayer) after the Imam's first Taslim and the second Taslim after his. They say that this is the correct way to perform the Taslim, although most Ma'mums wait until the Imam has offered the second Taslim before they do it. What is your explanation about this?

A: It was related in the Sunan (Hadith compilations classified by jurisprudential themes) that the Prophet (peace be upon him) said, ("The key to Salah is purification. Its Tahrim (forbiddance of any actions outside prayer) is (starts) with the Takbir (saying: 'Allahu Akbar [Allah is the Greatest]' upon commencing Prayer) and its Tahlul (ending of the praying state) is with the Taslim.") The authentically reported practice of the Prophet (peace be upon him) is that he used to offer two Taslims, one to his right and one to his left. This indicates that the two complete Taslims both constitute one of the obligatory basic acts of Salah and that the Imam is not considered to have completed the Salah until they have performed the second Taslim.

Accordingly, the taslim offered by the Ma'mum after the Imam's first taslim is performed before the Salah is complete. Therefore, it is not permissible for the Ma'mum to offer Taslim before the Imam completes the second Taslim, because the Prophet (peace be upon him) said, ("I am your Imam, so do not precede me in Ruku' (bowing), Sujud (prostration), standing, or leaving (i.e. ending Salah).") So, it is not permissible for a Ma'mum to do this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The fifth question of Fatwa no. 15420

Q 5: Is it permissible for the Imam (the one who leads congregational Prayer) to say: "As-salamu 'alaykum

warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" or he should just say: "As-salamu 'alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" at the end of Salah (Prayer)?

A: It was authentically reported from the Prophet (peace be upon him) in most narrations about ending Salah that he (peace be upon him) used to say: "As-salamu 'alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" This is the best and what is safer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16370

Q 2: Is it authentically reported from the Prophet (peace be upon him) that he used to say: "As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" while offering the first Taslim (salutation of peace ending the Prayer) to the right and: "As-salamu 'alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" while offering the second one to the left?

A: Most of the narrations which are authentically reported from the Prophet (peace be upon him) regarding Taslim is that he (peace be upon him) used to say: "As-salamu 'alaykum warahmatullah" for both the first Taslim and the second one. However, it is only mentioned in some narrations that the Prophet (peace be upon him) added: "... wabarakatuh (and His Blessings)." To sum up, the predominant practice of the Prophet (peace be upon him) concerning Taslim which is to be acted upon is that he used only to say: "As-salamu 'alaykum warahmatullah."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15441

Q: What is the ruling on turning the hands during Salah (Prayer) when saying the taslim (salutation of peace ending the Prayer); meaning that during the Taslim, when a worshipper finishes Salah, they turn their hands over while saying: "As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)." As-salamu 'alaykum warahmatullah.

A: The act of Sunnah (following the example of the Prophet) in offering Taslim is that the worshipper should say: "As-salamu 'alaykum warahmatullah" once to the right and once to the left, without making a gesture with their hands. It is reported in "Sahih Muslim" on the authority of Jabir ibn Samurah that he said: (I performed Salah with the Messenger of Allah (peace be upon him). When we offered the Taslim, we used to say with our hands: "As-salamu 'alaykum! As-salamu 'alaykum (May Allah's Peace be upon you)!" The Messenger of Allah (peace be upon him) looked toward us and said, "Why are you gesturing with your hands as if they were the tails of headstrong horses? When any of you says Taslim (in Salah), they should only turn towards their neighbor and not make a gesture with their hand.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19481

Q: does performing Taslim (salutation of peace ending the Prayer) to the right side only suffice in Salah (Prayer) or not? Some people in my village offer Taslim to the right side only and do not do it to the left claiming that Satan is located on the left side. What is the ruling on performing taslim in Salah?

A: The Sunnah of the Prophet (peace be upon him) proved that the person praying should perform Taslim to the right and the left sides, as this is the recorded practice of the Prophet (peace be upon him) in Salah.

(Part No. 5; Page No. 410)

The Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) narrated on the authority of Ibn Mas'ud (may Allah be pleased with him) that ("The Prophet (peace be upon him) used to offer Taslim to his right and left sides saying: 'As-salamu 'alaykum warahmatullah! As-salamu 'alaykum warahmatullah! (May Allah's Peace and Mercy be upon you! May Allah's Peace and Mercy be upon you!) until the whiteness of his cheek was seen.") (This Hadith is classed as Sahih [authentic] by Al-Tirmidhy) Also, it is reported on the authority of 'Amir ibn Sa'd from his father that he said: ("I used to see the Messenger of Allah (peace be upon him) offering Taslim to his right and left sides until the whiteness of his cheek was seen.") (Related by Ahmad, Muslim, Al-Nasa'y and Ibn Majah) Al-Shawkany said: This is the soundest view owing to many Hadiths that mentioned Taslim to two sides, some of which are Sahih (authentic) and others which are Hasan (good) and they include reference to addition. These are authentically reported contrary to the Hadiths that mentioned Taslim to one side only, which in addition to being few are Da'if (weak) and so do not rise to the level of taking them as evidence; even if they rise to such a level still it will not be valid for their opposing the Hadiths which mention that the Prophet (peace be upon him) offered Taslim to both sides. Moreover, Ibn 'Abdul-Bar elaborated on the weakness of the proofs given by those supporting offering Taslim to the right side only. As for what you mentioned that some Muslims do not offer Taslim to the left side under the pretext that Satan is located on the left side, it is a wrong saying and does not have any basis from the Book of Allah and the Sunnah of the Prophet (peace be upon him).Taslim in Salah is an obligatory act without which Salah is not valid. The Prophet (peace be upon him) said: ("The key to Salah is purification. Its Tahrim (forbiddance of any actions outside prayer) is (starts) with the Takbir (saying: 'Allahu Akbar [Allah is the Greatest]' upon commencing Prayer) and its Tahlul (ending of the praying state) is with the Taslim.") (Related by the Five Compilers of Hadith except Al-Nasa'y. Al-Tirmidhy said: This is the most authentic narration in this regard and the best one) 'Aishah (may Allah be pleased with her) also reported a Hadith which states: ("He (peace be upon him) used to conclude the Salah with the Taslim.") (Narrated by Muslim in his Sahih [authentic] Book of Hadith, Ahmad in his Musnad and Abu Dawud in his Sunan).

(Part No. 5; Page No. 411)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 19365

Q: The Imam (the one who leads congregational Prayer) of a Masjid (mosque) led us in the Zhuhr (Noon) Prayer one day. After he recited the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), he forgot that he was the Imam and said the Taslim (salutation of peace ending the Prayer) to his right and left sides so quietly that nobody heard him. When he finished the second Taslim (to the left side) and before he got up, he remembered that he was the Imam, so he repeated the Taslim in a loud voice. We heard him then, so we said the Taslim after him, but we did not say it previously at the first time as we had not heard him. The Imam did not perform Sujud-ul-Sahw (Prostration of Forgetfulness) at that time. However, when the Ma'mums (persons being led by an Imam in Prayer) left the Masjid, he performed Sujud-ul-Sahw alone. What is the ruling on his Salah (Prayer) and that of the Ma'mums? What should he do to clear his conscience, as he is very worried about it?

A: The Salah of the Imam and the Ma'mums is correct - In sha'a-Allah (if Allah wills) - because they all said the Taslim. Sujud-ul-Sahw is not obligatory in this case.

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The first question of Fatwa no. 21672 (second part)

Q 1: We seek a Fatwa (legal opinion issued by a qualified Muslim scholar) about some of the rulings of Salah which we have come across while reading a book entitled (Kashf Al-Ghummah 'An Jami' Al-Ummah) Vol. 1 Ps. 107-108. We would like to know whether these rulings are correct or not.

The second part: The Prophet (peace be upon him) said: ("If **the person goes into a state of (minor) ritual impurity (i.e. breaks wind) when he has sat at the end of his Salah, before taslim (salutation of peace ending the Prayer),** his Salah is valid.") **In another narration:** ("If the Imam goes into a state of (minor) ritual impurity before the end of his Salah when he sits down firmly, his Salah and that of those behind him will be complete.")

A: The answer for the second part is that this Hadith is not authentically reported from the Prophet (peace be upon him). Al-Tirmidhy said in his book (Al-Jami' Al-Sahih) after relating this Hadith, "Its Isnad (chain of narrators) is not strong and there is uncertainty about its Isnad."

The correct view is that Salah can only be ended by Taslim (salutation of peace ending the Prayer) which is one of the pillars of Salah, based on the saying of the Prophet (peace be upon him): ("The key to Salah is purification. Its Tahrim (forbiddance of any actions outside prayer) is (starts) with the Takbir (saying: 'Allahu Akbar [Allah is the Greatest]' upon commencing Prayer) and its Tahlul (ending of the praying state) is with the Taslim.") (Related by Ahmad, Al-Tirmidhy, Abu Dawud, and Ibn Majah)

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The third question of Fatwa no. 19172

Q 3: A friend of mine used to advise me not to wipe off dust which sticks to my forehead from the carpets of Masjids (mosques) after Salah (Prayer) and used to say, "This is an honor and light on your face." But I feel deep inside me that it is a kind of hypocrisy. What is the ruling in this regard?

A: there is nothing wrong in wiping off the dust and the like which sticks to your forehead and it is not a Sunnah (action following the example of the Prophet) to leave it.

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dhikr after Salah

Fatwa no. 14774

Q: I am a middle stage student, and I know - all praise be to Allah - the pillars, conditions, and obligations of offering Salah (Prayer). However, I have not found among them what our fathers say is one of the pillars of Salah. They say that whoever does not say: "La ilaha illa Allah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadir (There is no deity but Allah Alone, with no partner or associate. His is the Dominion and to Him be praise, and He is able to do all things)" 10 times and, "Subhan Allah (glory be to Allah), Al-hamdu lillah (praise be to Allah), Allahu akbar (Allah is the Greatest)," 33 times that their Salah is Batil (invalid). They also say that offering Sunnah (supererogatory) Salah is a pillar, and if anyone does not perform it, their Salah is Batil. What is your opinion on this?

A: First: It is prescribed for a worshipper, after offering the obligatory Salah, to say what has been authentically narrated from 'Abdullah ibn Al-Zubayr (may Allah be pleased with them) who, when he was standing on the Minbar (pulpit), said: ("The Messenger of Allah (peace be upon him) used to say: 'La ilaha illa Allah wahdahu la sharika lah, lahul mulk wa lahul hamd wa huwa 'ala kuli shay'in qadir. La hawla wa la quwata illa Billaah. La ilaha illa Allah wa la na'budu illa iyah. Lahul ni'mah wa lahul fadl wa lahul thana' al-hasan. La ilaha illa Allah mukhlisina lahul-dina wa law kariha al-kafirun (There is no deity but Allah Alone, with no partner or associate. His is the Dominion and to Him be praise, and He is Able to do all things. There is neither might nor power except with Allah! There is no deity but Allah, and we worship none but Him. All Blessings and Favour are from Him, and all good praise is due to Him. There is no deity but Allah Alone, we make our worship purely for Him (alone) however much the disbelievers may hate that).'

The Messenger of Allah (peace be upon him) used to say them aloud after ending every Salah.") (Related by Imam Muslim and others) It has also been authentically narrated on the authority of Al-Mughirah (may Allah be pleased with him) who said, ("The Prophet (peace be upon him) used to say at the end of every obligatory Salah: 'La ilaha illa Allah wahdahu la sharika lah, lahul mulk wa lahul hamd wa huwa 'ala kuli shay'in qadir. Allahuma la mani' lima a'tayt wala mu'ty lima mana't wala yanfa'u dhal-jid minka aljid (There is no deity but Allah Alone, with no partner or associate. His is the Dominion and to Him be praise, and He is Able to do all things. O Allah! There is no withholder of what You give, and no giver of what You withhold, and no one's wealth or might is of any avail before You).'") (Agreed upon by Al-Bukhari and Muslim) It has been authentically reported in a Hadith by Abu Hurayrah (may Allah be pleased with him) that he said, ("The poor (emigrants) came to the Prophet (peace be upon him) and said, 'The people of affluence have taken over the highest ranks (in Paradise) and everlasting bliss; they pray as we pray, and they fast as we fast, but they have surplus wealth with which they perform Hajj, 'Umarh (lesser pilgrimage), Jihad (striving in the Cause of

Allah) and they give Sadaqah (voluntary charity).' He (peace be upon him) said, 'Shall I tell you that which if you do you will overtake those who have preceded you, and none after you shall overtake you, and you will be the best of those you are among, except those who will do as it? Say: Tasbih ('Subhan Allah [Glory be to Allah]'), Tahmid ('Alhamdu lillah [All praise is due to Allah]') and Takbir ('Allahu Akbar [Allah is the Greatest]') thirty-three times after every Salah (Prayer).'") (Agreed upon by Al-Bukhari and Muslim) It is prescribed for a worshiper to regularly perform Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) and these are ten Rak'ahs (unit of Prayer) as reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn 'Umar (may Allah be pleased with them), who said, ("I memorized from the Prophet (peace be upon him) ten Rak'ahs (units of Prayer): two Rak'ahs before the Zhuhr (Noon) Prayer and two after it, two Rak'ahs after the Maghrib (Sunset) Prayer in his house, two Rak'ahs after the 'Isha' (Night) Prayer in his house, and two Rak'ahs before the Subh (Dawn) Prayer.

(Part No. 5; Page No. 416)

There was also the hour during which none was allowed to enter to see the Prophet (peace be upon him). Hafsah told me that when the Mu'adhin (caller to Salah) made the Adhan (call to Prayer) and the dawn broke he (peace be upon him) would offer two Rak'ahs.")

Second: These Adhkar (invocations and Remembrances said at certain times on a regular basis), Al-Sunan Al-Rawatib, and other supererogatory prayers are Mustahab (desirable) not Wajib (obligatory), so if someone does not perform them, they are not sinful, but they miss the reward for them although their Salah is valid. This is because Allah (Glorified be He) only obligates five Salahs during the day and night.

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The third question of Fatwa no. 19472

Q 3: is it permissible to leave the Masjid (mosque) immediately after Taslim (salutation of peace ending the Prayer) before the imam (the one who leads congregational Prayer) does so or leaves his place?

A: It is preferred that the Ma'mum (a person being led by an Imam in Prayer) does not leave the Masjid after Taslim until they make Istighfar (seeking forgiveness from Allah) three times, then say: "Allahumma anta al-salam wa minka al-salam, tabarakta ya dhal-jalali wal-ikram (O Allah, You are Al-Salam [the One Who is free from all defects and deficiencies), and from You is all peace, blessed are You, O Possessor of Majesty and Honour)." Then the Ma'mum should recite the other lawful Adhkar (invocations and Remembrances said at certain times on a regular basis).

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The fifth question of Fatwa no. 19350

Q 5: After performing the obligatory Salah (Prayer), I hardly say Dhikr (Remembrance of Allah) or offer the Sunnah (supererogatory) prayer. Could you kindly advise me in this regard?

A: It is prescribed by Shari'ah (Islamic law) for those who offer the obligatory Salah to keep to lawful du'a' (supplications) and Adhkar (invocations and Remembrances said at certain times on a regular basis) which should be said after every obligatory Salah. They must care to offer Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet) and accustom themselves to observe them. They must exert their utmost efforts to perform them as they were reported from the Prophet (peace be upon him). They must dedicate their actions to Allah, hoping for great and generous reward. This is supported by the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said: ("The poor (emigrants) came to the Prophet (peace be upon him) and said, 'The people of affluence have gone with the highest ranks (in Paradise) and everlasting bliss; they pray as we pray, and they fast as we fast, but they have surplus wealth with which they perform Hajj, 'Umarh (lesser pilgrimage), Jihad (striving in the Cause of Allah) and they give Sadaqah (voluntary charity).' He (peace be upon him) said, 'Shall I tell you that which if you do you will overtake those who have preceded you, and none after you shall overtake you, and you will be the best among those you live among, except those who will do as it? Say: Tasbih ('Subhan Allah [Glory be to Allah]'), Tahmid ('Alhamdu lillah [All praise is due to Allah]') and Takbir ('Allahu Akbar [Allah is the Greatest]') thirty-three times after every Salah (Prayer).'") (Related by Al-Bukhari in his Sahih [authentic] book of Hadith, vol. 1, p. 205) In another narration, the Prophet (peace be upon him) said: ("Shall I teach you something by which you will catch up with those who have preceded you, and get ahead of those who come after you, only those who do as you do will be more excellent than you?" They said, "Yes, O Messenger of Allah...") (Related by Imam Ahmad in his Musnad, vol. 2, p. 238, vol. 5 p. 167-168). Imam Muslim, Al-Tirmidhy,

Al-Nasa'y, Ibn Majah, Abu Dawud narrated other Hadiths that have the same meaning.

It should be also known that al-Sunan al-Rawatib complete the shortcoming which may occur in the obligatory Salah. It was reported by Imam Ahmad, Abu Dawud, Al-Nasa'y, Ibn Majah, Al-Bayhaqy and Al-Hakim on the authority of Tamim Al-Dary that the Prophet (peace be upon him) said: ("The first thing for which the Servant will be brought to account on the Day of Resurrection will be their Salah (Prayer), if they have offered it perfectly, it will be recorded as perfect, and if they have not offered it perfectly, Allah (may He be Exalted and Glorified) shall say (to His Angels), 'See if you find for My Servant any voluntary Salah to complete therewith their obligatory Salah.'")

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The seventh question of Fatwa no. 14893

Q 7: Is it permissible to conclude the Salah (Prayer), meaning making tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), tasbih (saying: "Subhan Allah [Glory be to Allah]") and takbir (saying: "Allahu Akbar [Allah is the Greatest]") after offering the Sunnah (supererogatory) Salah? If I do this, should I make up for the Faridah (obligatory prayer)?

A: Tahmid, Tasbih and Takbir after the Faridah are of the Sunan of Salah. Leaving them does not invalidate the Salah and you should not repeat it.

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The first question of Fatwa no. 16802

Q 1: In most Masjids (mosques), particularly in villages, the people offering Salah (Prayer) conclude the Salah with Adhkar (invocations and Remembrances said at certain times on a regular basis) in a loud voice. When I told them that it is better to recite the Adhkar subvocally, some argued that some of the people who offer Salah do not memorize Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) or can not recite the Adhkar by themselves. I hope Your Eminence will highlight this point. Is concluding the Salah in a loud voice Bid'ah (innovation in religion) that should be abandoned, or is it permissible? Kindly, inform us of the Adhkar reported in the Sunnah (whatever is reported from the Prophet).

A: The Adhkar prescribed by Islam after the Faridah (obligatory prayer) should be pronounced individually. Each individual should recite the permissible Adhkar by himself in a loud voice, but not in congregation, as the Sahabah (Companions of the Prophet) used to do. It was authentically reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn 'Abbas (may Allah be pleased with them) that Dhikr (Remembrance of Allah) was recited in a loud voice when people concluded the Faridah at the time of the Prophet (peace be upon him). Ibn 'Abbas said: "I would know that they finished the Salah when I heard that (Dhikr)." In the Two Sahih Books of Hadith, Al-Mughirah ibn Shu'bah (may Allah be pleased with him) narrated some other reports to the same effect. A Hadith was reported in Sahih Muslim on the authority of Ibn Al-Zubayr to the same effect. Reciting Dhikr in a loud voice helps remind people and teach the ones who do not know. However, this should not be in a collective voice, because this is Bid'ah.

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(Part No. 5; Page No. 420)

The fourth question of Fatwa no. 18147

Q 4: is it permissible for the one offering Salah (Prayer) to say, "Allahu Akbar (Allah is the Greatest)," after making Taslim (salutation of peace ending the Prayer) and before saying istighfar (seeking forgiveness from Allah) three times? This is based on the word Takbir stated in the Hadith narrated by Ibn 'Abbas (may Allah be pleased with both of them) who said ("I used to recognize the completion of the Salah of the Prophet (peace be upon him) by hearing the Takbir (saying: "Allahu Akbar [Allah is the Greatest]").") **(Agreed upon by Al-Bukhari and Muslim) If it is impermissible, what is meant by Takbir mentioned in the above Hadith?**

A: When the Prophet (peace be upon him) concluded his Salah by offering Taslim, he (peace be upon him) used to start with Istighfar three times and then say: ("Allahumma anta al-salam wa minka al-salam, tabarakta ya dhal-jalali wal-ikram (O Allah, You are Al-Salam [the One Who is free from all defects and deficiencies), and from You is all peace, blessed are You, O Possessor of Majesty and Honour).") Then he (peace be upon him) used to recite the other Adhkar (invocations) authentically reported. As for the Takbir mentioned in the Hadith, it means saying, "Subhan Allah (Glory be to Allah)", "Alhamdu lillah (All praise is due to Allah)", "Allahu Akbar (Allah is the Greatest)", thirty-three times after finishing every obligatory Salah. This is based on the Hadith narrated in this regard.

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The first question of Fatwa no. 16123

Q 1: Does the command in the Hadith which is mentioned in the book of Al-Kalim Al-Tayyib by Ibn Taymiyyah: (On the authority of **'Uqbah ibn 'Amir** who said: "The Messenger of Allah (peace be upon him) commanded me to recite Al-Mu'awwidhatayn [Surahs Al-Falaq and Al-Nas] after every Salah (Prayer).") **imply an obligation?**

(Part No. 5; Page No. 421)

A: The command to recite Al-Mu'awwidhatayn after every Salah in the concerned Hadith implies Istihbab (desirability) not Wujub (obligation). This is because there is an Ijma' (consensus of scholars) to the effect that doing so is not Wajib (obligatory).

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The fourth question of Fatwa no. 20977

Q 4: are the adhkar (invocations) and Du`a' (supplication) recited after the Taslim (salutation of peace ending the Prayer) particular to the obligatory Salah (Prayer), or may be said after supererogatory Salah as well?

A: The Adhkar reported as said after Salah are to be said only after the obligatory Salah. There are no special Adhkar said after supererogatory Salah.

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The second question of Fatwa no. 21550

Q 2: Is it permissible to pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") immediately after the obligatory Salah (Prayer) and before saying the Adhkar (invocations) after Salah in the first ten days of Dhul-Hijjah, or is this specific to the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), including the day of 'Eid-ul-Adha (the Festival of the Sacrifice)? Please advise.

(Part No. 5; Page No. 422)

May Allah bless you!

A: takbir prescribed after obligatory Salah is specific to the Days of tashriq. It is said immediately after Taslim (salutation of peace ending the Prayer) and before saying the Adhkar.

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The third question of Fatwa no. 19327

Q 3: are the adhkar (invocations) said after each obligatory Salah (Prayer) the same to be said after the Jumu'ah (Friday) Prayer and the Two 'Eid Prayers?

A: It is permissible to say the Adhkar and Du'a' (supplications) reported from the Messenger of Allah (peace be upon him) after each obligatory Salah also after the Jumu'ah Prayer, as it is a Salah prescribed in congregation, so it is similar to the rest of the enjoined Salah and included in the Hadith narrated by Al-Mughirah ibn Shu'bah (may Allah be pleased with him) who said, (The Prophet (peace be upon him) used to say after each obligatory Salah, "La ilaha illa Allah wahdahu la sharika lahu, lahul mulk wa lahul hamd wa huwa 'ala kuli shay'in qadir. Allahuma la mani' lima a'tayt wala mu'ty lima mana't wala yanfa'u dhal-jad minka aljad (There is no deity but Allah Alone, with no partner or associate. His is the Sovereignty and His is the Praise, and He has power over all things. O Allah! None can withhold what You give and none can give what You withhold, and no one's wealth or might is of any avail before You).")

It is Sunnah for a person who offers the Jumu'ah Prayer to say the Adhkar and Du'a's prescribed after each obligatory Salah, such as the Zhuhr (Noon), 'Asr (Afternoon) and 'Isha' (Night) Prayer. As for the Two 'Eid Prayers, they do not have specific Adhkar and Du'a's after them.

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(Part No. 5; Page No. 423)

The first question of Fatwa no. 19897

Q 1: I notice that some after offering Salah (Prayer) use their right hand to count the number of times they say the Tasbih ("Subhan Allah [Glory be to Allah]") without using the left hand. Is this permissible? I know that the left hand is one of the seven members on which one should perform Sujud (prostration) in Salah. On Fridays, some people recite Surah Al-Kahf, and then they recite Surahs Yasin, Al-Sajdah, and Al-Rahman, in this specific order, without starting from Surah Al-Baqarah and ending with Surah Al-Ikhlas. Is this permissible? Should we prostrate for every single occurrence of Ayat-ul-Sujud (Qur'anic verses requiring prostration)? If I hear someone other than the Imam (the one who leads congregational Prayer) reciting an Ayah of Ayat-ul-Sujud, should I prostrate if the person reciting it performs Sujud-ul-Tilawah (Prostration of Recitation)?

A: It is better to count the numbers of Tasbih with the right hand, but it is permissible to use the fingers of both hands too. There are Da'if (weak) Hadith that mention the merits of reciting Surah Al-Kahf on Fridays. However, its recitation by some of the Sahabah (Companions of the Prophet, may Allah be pleased with them) is evidence that it is Mustahab (desirable) to recite it on Fridays. In addition, it is Mustahab to recite Surah Al-Sajdah on Fridays in the Fajr (Dawn) Prayer together with Surah Al-Insan. There is no evidence of any special merit in the recitation of Surahs Yasin and Al-Rahman, or Al-Baqarah and Al-Ikhlas on Fridays.

(Part No. 5; Page No. 424)

Furthermore, it is Mustahab to perform Sujud-ul-Tilawah when reciting an Ayah of Ayat-ul-Sujud, whether while offering Salah or not. This act is Mustahab for both the reciter and the listener, but not for someone who does not have the intention to listen.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 13962

Q 3: It is reported that the Prophet (peace be upon him) said to Mu'adh: ("O Mu'adh, by Allah I love you, by Allah I love you." Then he (peace be upon him) said, "I advise you, O Mu'adh, not to miss saying after every Salah (Prayer): O Allah, help me remember You, thank You and worship You in the best manner.") **When should we say this Du'a' (supplication); should it be said before or after Taslim (salutation of peace ending the Prayer) because of the word "after every Salah"?**

A: The meaning of "after every Salah" in the mentioned Hadith is: After concluding Salah with Taslim and this is explained with the Hadith of the poor Muhajirun (Emigrants from Makkah to Madinah) in which the Messenger of Allah (peace be upon him) said: (Glorify Allah (saying: "Subhan Allah [Glory be to Allah]"), magnify Him (saying: "Allahu Akbar [Allah is the Greatest]") and praise Him (saying: "Alhamdu lillah [All praise is due to Allah]") thirty-three times at the end of every Salah.) It is well-known that this dhikr (Remembrance of Allah) is said after Salah, thus the meaning is: After the end of Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 5; Page No. 425)

The fourteenth question of Fatwa no. 18762

Q 14: After offering the Nafilah (supererogatory prayer), some people raise their hands while invoking Allah. On seeing them a learned person told them that they should not invoke Allah after Taslim (salutation of peace ending the Prayer) and it would be better for them to invoke Allah before Taslim. Later I saw this person after Jumu'ah (Friday) Prayer, having sat down for the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), raising his hands while invoking Allah before Taslim. After Taslim, he left the Masjid without invoking Allah. We seek your Fatwa (legal opinion issued by a qualified Muslim scholar) on this deed; because I have not seen anyone doing this except this person.

A: there is nothing wrong in invoking Allah after taslim specifically after finishing Adhkar (invocations) of Salah; because it is authentically reported in some Hadiths that it is permissible to do so. The hands should not be raised while invoking Allah after the Faridah (obligatory prayer) but there is nothing wrong with doing this after the Nafilah. Undoubtedly, Du'a' (supplication) before Taslim is better than making it after it, but it is not permissible to raise one's hands while invoking Allah before taslim; because it is considered a Bid'ah (innovation in religion). The person who does so deserves bitter reproach because the Prophet (peace be upon him) said: ("Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.")

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The first question of Fatwa no. 21030

Q 1: What is the ruling on raising one's hands to supplicate to Allah after obligatory Salah (Prayer)? What are the places where we should raise our hands in Du'a' (supplication)?

(Part No. 5; Page No. 426)

A: The original ruling is the permissibility of raising one's hands in Du'a', as it is one of the reasons for having the Du'a' answered, except in situations when the Prophet (peace be upon him) supplicated to Allah without raising his hands, such as after the obligatory Salah. He (peace be upon him) said, ("Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.")

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Fatwa no. 15148

Q: What is the ruling on saying thrice immediately after salah (Prayer), "O Allah! send Your Mercy and Blessings on our Master Muhammad, Your servant and Messenger", then saying, "Glory to your Lord, the Lord of Honor and Power! (He is free) from what they ascribe (to Him)! And Peace on the Messengers! And praise to Allah, the Lord and Cherisher of the Worlds." and then shaking hands with one another? Please answer me, may Allah reward you!

A: First: Invoking Allah's Mercy and Blessings on the Prophet (peace be upon him) is prescribed by Shari'ah (Islamic law) and even made obligatory by Allah. Moreover, it is of great merit and entails great reward. However, it will be out of place to say it immediately after an obligatory Salah as the Prophet (peace be upon him) is not authentically reported to have done so. Undoubtedly, good lies in following the practice of the Prophet (peace be upon him).

Second: It should not be a usually adopted practice to shake hands after concluding obligatory Salah as it is not one of the Sunan (supererogatory acts of worship following the example of the Prophet) of Salah.

(Part No. 5; Page No. 427)

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The third question of Fatwa no. 20107

Q 3: What is the ruling on training students to say the Adhkar (invocations and Remembrances said at certain times on a regular basis) said after Salah (prayer) or tasbih (saying: "Subhan Allah [Glory be to Allah]") congregationally in a loud voice?

A: Students must be taught Adhkar and Du'a' (supplication) and should be encouraged to memorize them by heart in a manner that agrees with that which Allah and His Messenger (peace be upon him) have laid down. However, they should not be asked to do so congregationally in a loud voice as it is a groundless Bid'ah (innovation in religion) running counter to basic principles. Actually, students should not be accustomed to Bid'ahs.

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Fatwa no. 17210

Q: We are employees for a public company that produces water and electricity. The nature of the jobs in the company necessitates accuracy and punctuality. Therefore, officials singled out half an hour for performing Zuhr (Noon) Salah (Prayer). Nevertheless, some workers spend more time in performing Salah, which has a negative effect on productivity, on the pretext that

(Part No. 5; Page No. 428)

they say Adhkar (invocations) prescribed to be said after Salahs and offer Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet). Are we, when this is the case, exempted from saying Adhkar and Sunnah Ba'diyyah/Qabliyyah (supererogatory Prayer performed before/after an obligatory Prayer) in order to comply with our work hours which are obligatory? Give us a fatwa, may Allah reward you!

A: It is sufficient to single out half an hour of work time for performing Salah. However, neglecting work on the pretext of saying Adhkar represents infringement of work. Moreover, one can engage in Dhikr (Remembrance of Allah) while working or on his way to it.

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The third question of Fatwa no. 16796

Q 3: How should Sujud-ul-Sahw (Prostration of Forgetfulness) be performed in the Five Obligatory Daily Prayers? Is it one or two Sujud (prostrations)? It is before or after the Taslim (salutation of peace ending the Prayer)?

A: Anyone who loses attention while offering Salah (Prayer) and so misses or does anything extra in Salah by mistake, or has doubts about having performed something extra or missing something in Salah, they should perform two Sujud (prostrations) of Sujud-ul-Sahw either before or after offering the Taslim. The way to perform them is just like the two Sujud made during Salah and what is said in them is the same.

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The fifth question of Fatwa no. 18056

Q 5: Can Khushu' (heartfelt reverential submission and humility) and weeping whether by the Imam (the one who leads congregational Prayer) or the Ma'mum (a person being led by an Imam in Prayer) while reciting Qur'an in the Salah (Prayer) affect its validity?

A: Weeping and feeling Khushu' while reciting Qur'an during the Salah do not affect its validity. However, the worshippers offering Salah must do their best not to disturb others who are in the same congregational Salah or who perform Salah or recite Qur'an next to them. Proof for the foregoing is a Hadith which is authentically reported from the Prophet (peace be upon him) that sometimes while praying ⟪his chest would heave like the boiling of a cauldron because of weeping.⟫

Moreover, it is authentically reported that Al-Siddiq and 'Umar (may Allah be pleased with them both) used to weep while performing Salah.

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Sutrah for a person offering Salah

The first question of Fatwa no. 16330

Q 1: A man passed by a person offering Salah (Prayer) behind his Sutrah (barrier placed in front of a person praying). Should he repeat Salah or not, as he did not pass between him and the Sutrah?

A: passing in front of a man who is offering Salah does not interrupt Salah. However, if he passes between him and the Sutrah or too close to him if there is no Sutrah, he commits a sin. If he passes behind the Sutrah or at a far distance if there is no Sutrah, he has not committed a sin, according to the saying of the Prophet (peace be upon him), ("If one of you puts something in front of him such as the back of a saddle, then let him offer Salah without caring who passes beyond that.") (Related by Muslim)

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The second question of Fatwa no. 18591

Q 2: What is the ruling on a child passing before a woman offering Salah (Prayer) at home? Is her Salah invalidated or not fully rewarded?

A: Passing in front of a person offering Salah detracts from the Salah, but does not invalidate it except if the Salah is interrupted by the passage of an adult woman, a donkey, or a black dog in front of the worshiper or between him and the Sutrah (barrier placed in front of a person praying), as the passage of any of them in front of a person offering Salah nullifies it.

(Part No. 5; Page No. 431)

It is prescribed for the person who offers Salah to turn away whoever wants to pass in front of him whether old or young, a human or an animal. It is authentically reported that the Prophet (peace be upon him) said: ("When any one of you prays facing something that is screening him from the people and someone wants to pass in front of him, let him push him back, and if he insists then let him fight him, for he is a devil.") (Agreed upon by Al-Bukhari and Muslim) It is also authentically narrated by 'Amr ibn Shu'ayb from his father from his grandfather (may Allah be pleased with them) that he said: ("We came down with the Messenger of Allah (peace be upon him) from Thanyat Adhakhir and then the time for Salah came, so he prayed facing a wall taking it as a Qiblah (direction faced for Prayer towards the Ka'bah) and we were (in rows) behind him. An animal came and wanted to pass in front of him, and he kept pushing it back until he stuck his stomach to the wall, and so it passed from behind him.") (Related by Ahmad and Abu Dawud through a Hasan (good) Sanad [chain of narrators])

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Fatwa no. 19299

Q 4: A man performed 'Asr (Afternoon) Prayer in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) but missed two Rak'ahs (units of Prayer). When he stood up to make up for the missing Rak'ahs after the Imam offered Taslim (salutation of peace ending the Prayer), women passed in front of him because of crowdedness. What should he do?

A: The Salah is valid even if women passed in front of him

(Part No. 5; Page No. 432)

in Al-Masjid Al-Haram because of necessity in this situation. Allah (Exalted be He) says: (and has not laid upon you in religion any hardship)

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Nullifiers of Salah

The second question of Fatwa no. 21206

Q 2: Some people offer the 'Asr (Afternoon) Prayer as three Rak'ahs (units of Prayer), and sometimes they offer Salah (Prayer) without pronouncing Taslim (salutation of peace ending the Prayer). What is the ruling on their Salah?

A: First, the number of Rak'ahs of the Five Obligatory Daily Prayers prescribed every day is known and fixed by Ijma' (consensus) of Muslim scholars and lay people. The 'Asr Prayer is four Rak'ahs; it cannot be added to or removed from. If a person adds anything to it or removes anything from it, they have changed the religion of Islam. They should be advised and taught if they are ignorant. If they insist on their ignorance, or they know the correct ruling, they are considered apostates from Islam, and they should be reported to the concerned entity to examine their case.

Second, Taslim is one of the pillars of Salah; it is impermissible to end Salah without it, according to the saying of the Prophet (peace be upon him) about Salah, ("The key to Salah is purification. Its Tahrim (forbiddance of any actions outside prayer) is (starts) with the Takbir (saying: 'Allahu Akbar [Allah is the Greatest]' upon commencing Prayer) and its Tahlul (ending of the praying state) is with the Taslim (salutation of peace ending the Prayer).") If a person ends Salah without Taslim, their Salah is invalid. If they are ignorant, they should be taught the correct ruling. All the Muslims everywhere should learn the obligatory matters of Shari'ah (Islamic law) about which no one is excused for ignorance, including the way of Salah, which is one of the pillars of Islam. Concerning it the Prophet (peace be upon him) said,

("Offer Salah (Prayer) the way you have seen me offering Salah.") (Related by Al-Bukhari)

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The seventh question of Fatwa no. 20977

Q 7: How to prove that willful irrelevant talking during Salah (Prayer) invalidates it?

A: The Prophet (peace be upon him) said, ("Irrelevant talk is not fitting during this Salah of ours.") However, the Salah offered by a person who speaks unintentionally, or is ignorant of the ruling is valid and they are excused.

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Fatwa no. 17211

Q: I was in a Masjid (mosque), while the Zhuhr (noon) Prayer was being performed. The Imam (the one who leads congregational Prayer) offered four Rak'ahs (unit of Prayer) and then rose up to offer a fifth. Although all the Ma'mums (persons being led by an Imam in Prayer) said Tasbih (Subhan Allah [Glory be to Allah]) [to draw his attention to the mistake he had made], he stood up. One of the Ma'mums spoke and told him that it was a fifth Rak'ah, but the Imam did not listen and completed it.

The Imam and the Ma'mums had an argument, each defending their opinions. My questions are:

A- Is it permissible for an Imam to continue the Rak'ah although the Ma'mums drew his attention to his mistake?

B- Is it permissible for a Ma'mum to speak while offering Salah (Prayer)?

C- What about a latecomer to a congregational prayer who missed a Rak'ah and the Imam made a fifth one in the Zhuhr Prayer; should he make up for the Rak'ah he missed or does the fifth Rak'ah make up for the missed one?

A: First, it is obligatory for an imam who forgetfully rises up to offer a fifth Rak'ah although the Ma'mums drew his attention and he is not sure himself, to respond to the Ma'mums. If the Imam intentionally continues offering the fifth Rak'ah, his Salah and those who follow him in this will be Batil (null and void) if they know that it is a fifth Rak'ah.

Second, speaking intentionally renders the salah Batil, except for a forgetful or ignorant person; speaking in Salah does not nullify it in their case, according to the preponderant scholarly opinion, because of the Hadith narrated by Mu'awiyah Ibn Al-Hakam that a man sneezed while offering Salah in congregation. Mu'awiyah responded with, "Yarhamuka Allah (May Allah have mercy on you!)" but the Sahabah (Companions of the Prophet - may Allah be pleased with them) disapproved of what he did. When he concluded his Salah, he went to ask the Prophet (peace be upon him), who said: ("Truly, nothing of people's talk is right during this Salah; it is only Tasbih (glorification of Allah), Takbir (magnification of Allah) and recitation of Qur'an.") The Prophet (peace be upon him) did not order Mu'awiyah to repeat his Salah. This shows that if the one who speaks in Salah is ignorant of the legal ruling, his Salah will be valid. also speaking in Salah for the interest of it does not nullify it. This is based on the Hadith of Dhu Al-Yadayn.

Third, if someone misses a Rak'ah in a congregational Salah and the Imam mistakenly offers a fifth Rak'ah, they should not consider this additional Rak'ah and should make up for the Rak'ah they missed.

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The second question of Fatwa no. 19853

Q 2: what is the ruling on bringing children to Masjids (mosques)? If a man says to his son: "hush" during Salah; does this invalidate his Salah (prayer)? is it permissible to bring girls who are over six years old to the Masjid? Could you kindly advise us in this regard? May Allah reward you!

A: Firstly, anyone who deliberately says: "hush" to his son during Salah, his Salah is invalidated. But if he says it forgetfully or out of ignorance of the ruling on it, his Salah is valid.

Secondly, young girls under seven years old should not be brought to the Masjid, because they will distract those who offer Salah and get them used to contacting men and this leads to their loss of shyness. If girls are over seven years old or more, it is Haram (prohibited) to bring them to the rows of men or to offer Salah with them in their rows.

(Part No. 5; Page No. 437)

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The first question of Fatwa no. 20320

Q 1: What is the ruling on forgetfully talking while offering Salah (Prayer)? Does it invalidate Salah?

A: In fact, talking while offering Salah out of forgetfulness or ignorance does not invalidate Salah. Allah (Exalted be He) said: ﴾Our Lord! Punish us not if we forget or fall into error﴿ It is authentically reported in the Sahih of Muslim that the Prophet (peace be upon him) said: ﴾"My Ummah (nation based on one creed) has been pardoned for what they do by mistake or forgetfully, or under duress."﴿ Moreover, Mu'awiyah Ibn Al-Hakam Al-Sulamy (may Allah be pleased with him) is reported by Muslim in his Sahih to have said: ﴾"While I was offering Salah (Prayer) with the Messenger of Allah (peace be upon him), a man among people sneezed, so I said, 'May Allah have mercy on you!' But the people glared at me, so I said, 'May my mother be bereaved of me! Why is it that you stare at me?' They began to strike their thighs with their hands, and when I saw them urging me to observe silence (I became angry), but I kept quiet. The Messenger of Allah (peace be upon him) finished the Salah, and may my father and mother be sacrificed for him, I have never seen a better teacher than him, either before or after him. I swear by Allah that he neither scolded me, nor hit me nor insulted me, but he (peace be upon him) only said, 'Truly, nothing of people's talk is right during this Salah; it is only Tasbih (glorification of Allah), Takbir (magnification of Allah) and recitation of Qur'an.'"﴿ As understood from the Hadith, the Prophet (peace be upon him) did not order the man to repeat his Salah and excused him for his ignorance.

(Part No. 5; Page No. 438)

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The first question of Fatwa no. 21672 (First Paragraph):

Q 1: We ask about some rulings regarding Salah (Prayer) which we read in a book called, "Kashful-Ghummah 'An Jami' Al-Ummah," Vol. 1 P. 107-108. We would like to know whether such rulings are sound or not. Following are the rulings:

The Prophet (peace be upon him) said: ("If one of you goes into a state of (minor) ritual impurity (i.e. breaks wind) during his Salah, let him hold his nose and then leave (Salah).") **This person then should perform Wudu' (ablution) and return to resume his Salah as long as he has not spoken.**

A: This Hadith is judged to be Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) by some Hadith scholars. Therefore, its indication, i.e. that the person who goes into a state of minor ritual impurity (passes wind, urine or stools) during Salah should leave his Salah, perform Wudu' and return to complete his Salah, is unsound. Rather, passing urine, stool or wind during Salah invalidates it. Thus, such a person has to start Salah anew after repeating Wudu'. This is indicated by the Hadith reported on the authority of 'Aly Ibn Talq (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("If one of you breaks wind during Salah, he should leave (Salah), perform Wudu' and then repeat the Salah.") (Related by Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah. It is ranked as Sahih [authentic Hadith] by Ibn Hibban)

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The first question of Fatwa no. 14770

Q 1: I offered Zuhr (Noon) Salah (Prayer) being led by an Imam until the fourth Rak'ah (Unit of Prayer). However, while saying the last Tashahhud (a recitation in the sitting position in the last unit of Prayer), my wudu' (ablution) was invalidated. Is my Salah valid or not? What should I do then?

A: If your Wudu' is invalidated during the last Tashahhud, your Salah will be invalidated and you will have to re-perform Wudu' and Salah. Allah (Exalted be He) said: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴿ To the same effect, the Prophet (peace be upon him) said: ﴾"If one of you feels something in his stomach but is doubtful whether or not anything has issued from him, he should not leave the Masjid (mosque) unless he hears a sound or perceives a smell."﴿ (Related by Muslim) The Hadith indicates that one should not leave Salah unless one is certain that ritual impurity took place. Thus certain, one should leave Salah and re-perform Wudu'. The Prophet (peace be upon him) said in the Hadith related by Muslim and others: ﴾"Allah does not accept Salah without purification."﴿

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Fatwa no. 19598

Q: A person was offering a four-Rak`ah Salah (Prayer consisting of four units) behind an Imam.

He nullified his Wudu' (ablution) while saying the first Tashahhud (a recitation in the sitting position in the second unit of Prayer). So he performed Wudu' again and rejoined Salah, but he found that they were in the last Rak`ah (unit of prayer). Do the two Rak`ahs which he offered with them count or not? What is the ruling on the opinion that states that if he continues facing the Qiblah (direction faced for Prayer towards the Ka`bah) while going to perform Wudu' and when returning to Salah, he should only make up for the third Rak`ah which he missed with the Imam? Is there a Hadith in which the Messenger of Allah (peace be upon him) remembered, after pronouncing Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), that he was Junub (in a state of major ritual impurity). So he (peace be upon him) asked the worshippers to remain in their places until he performed Ghusl (ritual bath following major ritual impurity) and returned to continue Salah?

A: It is obligatory upon whomever nullifies their Wudu' during Salah to repeat Wudu' and the Salah. Whatever was offered earlier is invalid because of the nullification of Wudu' and leaving the Salah. There is no Hadith reported in these wordings.

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The second question of Fatwa no. 19626

Q 2: If the Imam (the one who leads congregational Prayer) is offering Salah (Prayer) and he breaks wind while he is reciting the final Tashahhud (a recitation in the sitting position in the last unit of Prayer),

(Part No. 5; Page No. 441)

what should he do?

A: If the Imam breaks wind during Salah, he should discontinue his Salah and pull one of the Ma'mums (people being led by an Imam in Prayer) to lead the people in Salah instead of him. The previous part of the Ma'mums' Salah is valid, so it may be continued as a congregational Prayer. It is also permissible for each of them to continue it on his own. However, the Imam's Wudu' (ablution) is invalidated, and the part of Salah he has offered is nullified. He should discontinue the Salah, perform Wudu' again, and repeat the Salah.

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The first question of Fatwa no. 17290

Q 1: If someone offers a Faridah (obligatory prayer) in the Masjid (mosque) while he is in the first or second row, then suddenly he breaks wind, should he leave the Salah (Prayer)? If he leaves, is it permissible for him to pass between rows of worshipers? If this is permissible, would this interrupt the Salah of others?

A: Anyone who breaks wind while performing Salah should leave it, perform Wudu' (ablution) and then offer Salah anew, for his previous Wudu' is nullified. however, if someone doubts whether he broke wind or not he should not leave the Salah, but rather continues his Salah, for the Prophet (peace be upon him) said: ("He should not leave (Salah) until he hears a sound or smells an odor (of passing wind).") Coming out of the rows of worshipers does not interrupt the Salah of other worshipers.

(Part No. 5; Page No. 442)

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The third question of Fatwa no. 17938

Q 3: What is the ruling on making many unnecessary movements during Salah (Prayer)? Do they nullify Salah? If so, how many movements do so?

A: Khushu' (the heart being attuned to the act of worship) is enjoined during Salah while making unnecessary movements in it is Makruh (reprehensible). Moreover, if a person makes many unnecessary and successive movements which are irrelevant to the acts of Salah; this will nullify their Salah as it contradicts Khushu'.

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The third question of Fatwa no. 16368

Q 3: On a Friday, while offering Jumu'ah (Friday) Prayer, I laughed at an action made by one of the worshipers; was my Salah invalid? If so, should I make up for it as Zhuhr (Noon) Prayer, i.e. perform four Rak'ahs?

A: if laughter reaches the extent of a giggle, it nullifies the Salah. However, if it is little and does not exceed smiling, it does not affect the validity of Salah.

(Part No. 5; Page No. 443)

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The first question of Fatwa no. 19811

Q 1: What is the ruling on putting something, such as cloves, in the mouth while offering Salah (prayer)?

A: It is not permissible for a person offering Salah to put anything in his mouth, for this diverts him from reciting Qur'an and it needs chewing and swallowing, which contradicts the respect due to Salah.

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